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THE FIRST GIRLS' SCHOOL AT DOLAIB HILL, ON THE SOBAT RIVER
The American United Presbyterian Mission Station

A VILLAGE SCENE IN THE SUDAN

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FROM DEMONIAC TO MISSIONARY

A STUDY OF THE GADARENE DEMONIAC AND HIS MISSIONARY QUALIFICATIONS *

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Author of "Kamil," "Women of the Arabs," etc.

The first missionary ordained to preach the Gospel east of the Jordan was chosen and commissioned by our Lord Himself. In that region of Greek and Roman cities, of high officials, amphitheaters and great wealth, one might naturally expect our Lord to select a scholar like Paul or a disciple like John. But no, He selected a Gadarene demoniac out of whom He had cast a legion of demons; He chose a man who had been a terror to the land, and who was both feared and hated by the whole population. In his life he had assaulted them, and now in the hour of his healing he had caused their property to be destroyed. Yet Christ chose him, ordained him, and sent him as missionary to Decapolis. The man begged, naturally, to be allowed to stay with Christ, to be under His protection and instruction; but no, Christ taught him that the disciple nearest to Him is the one who obeys Him and does His service. "Go to thy house," said Jesus, "and tell thy friends how great things the Lord hath done for thee, and how He had mercy on thee." And the man went and preached in the cities, telling what the Savior had done for him.

In what respects was this man a well-qualified missionary?

1. A missionary should have a vivid sense of the *power of Satan over men.* In undertaking aggressive work we must know the power of the enemy. To underrate our foe is to invite disaster. This is true in our individual spiritual life, in labors for moral reform, and in the great enterprise of conquering the world for Christ. A missionary to Mohammedans should know that Islam is not a decrepit and tottering system, but an organized force in the Eastern world, united, fanatical, aggressive, and hostile to Christianity. A missionary to China or Japan should understand that Confucianism, Buddhism, Tauism, and Shintoism have preoccupied the moral fortresses of that colossal empire, and will not surrender in a day.

To ignore Satan and his wiles is to be off our guard. This rescued Gadarene had known and felt in every fiber of his being the terrific power of Satan. His mind, his soul, his will, his hands and feet, his

* From an address to outgoing missionaries, delivered in the First Presbyterian Church, New York.

eyes and his tongue had been poisoned, and then completely subjugated by this fiendish tyrant. Now that a stronger than the "strong man" had set him free, emancipated his will, calmed his spirit, let light into his mind and reenthroned him in control of his eyes and hands and tongue, he looked upon his wounded body, gashed and mangled with the sharp flint-stones of the mountain, and felt the exhaustion of his long enthralment, and could realize the power of the Evil One. He could now warn and entreat his friends and neighbors to resist the devil, to beware of Satan's wiles, and guard against his temptations.

2. A missionary should realize the *power of Christ over Satan.* This man had seen two thousand of the demon host, the legion soldiery of Satan, put to inglorious flight and driven into the depths of the sea by a word from Christ, his King and Savior.

A missionary, above all men, should believe in the supreme power, the omnipotent sway, of Jesus Christ, the Great Head of the Church; that He who gave the great last command, "Go teach all nations," has *all power* in heaven and in earth, and "will be with him always, even unto the end of the age." To believe less than this is mischief and disloyalty. Christ has all power, and He is ready to use it. "According to your faith be it unto you." Every Christian missionary should believe with all his soul and mind and heart that omnipotence is armed on the side of the Gospel, and that Satan's empire is to be overthrown. He will not be deceived by the subtle philosophies of Oriental religions or their hoary antiquity, or overawed by the countless multitudes of Asiatic and African populations, or discouraged by the pessimistic wail of faint-hearted Christian theorists. "If God be for us, who can be against us?"

If a missionary has felt in his own soul the power of Christ over Satan in giving him the victory over self and sin, he can preach confidently the Gospel as the "power of God unto salvation to every one that believeth," high or low, rich or poor, civilized or savage.

3. A missionary should be able to *speak from experience of the love of Christ for him personally.* This the Gadarene could do from his heart of hearts. We can imagine him entering his native town, and preaching to the awestricken and wondering people: "Listen, my kinsmen and friends, my neighbors and countrymen. I have come to tell you of the surpassing love of Jesus of Nazareth. You know my awful history, my wild, demon-possessed fury, my life in the tombs, my struggles with wild beasts, my imbruted appearance, my nakedness, and wounds! Why should He, a stranger, think on me? What could He gain by coming to me? But He came on the wings of love. I met Him face to face—and such a face! beaming with the light of heaven! Such an eye of pity, such a voice of love! It banished the demon host, it broke my heart, it melted me to tears, it was love con-

quering death and hell. He is the Christ of God. He has saved me and He is ready to save you. Oh, how I love Him! He has sent me to tell you of His love and power and willingness to save. Come to Him and He will give you rest."

There is no eloquence like that inspired by the experience of Divine love, and who can say that this man was not thus eminently qualified to proclaim the unsearchable riches of Christ! Let no man enter upon the work of saving men at home or abroad unless he has known by experience the power of Christ's love. Without this, he is but "sounding brass," but with it, he can speak words full of the eloquence of personal experience.

4. A missionary must have *a sense of men's lost estate without Christ.* This the Gadarene had felt in his own life, and had seen it in the hard-heartedness of his friends in driving Christ away from them. If we would sincerely preach Christ as the only Savior we must believe that men need Him and are lost without Him; that Christ came to seek and to save that which was *lost.* Christ is "*The* light of the world," not one among many lights. He is *the* Savior, not one among many saviors. Without Him men are *lost,* not simply unfortunate. The Gadarene knew that in all Decapolis men were in want of just such a Savior as Jesus Christ. We know that all the world is lost without Him.

5. A missionary should be *familiar with the language and the people.* In this respect the Gadarene was fully prepared. The Aramaic and the Greek were familiar to him as to all the people. He knew their customs, their modes of thought, their prejudices, their religious views, their superstitions, their hopes, and their fears. He could speak without danger of being misunderstood.

A knowledge of the language is the first need of the missionary. Without it he is helpless. The dispersion and confusion of tongues at Babel has rendered the proclamation of the Gospel most difficult. Diversity of languages is an immense barrier between the races of men. But the missionary must break this barrier down. Everything else must bend to this object. To preach through an interpreter is to rob the message of a great part of its power, to say nothing of the danger of perversion and misrepresentation of the truth. The missionary must identify himself with the people—use their idioms, their common speech, their proverbs, know their national prejudices, so as not to offend and alienate them, and without a knowledge of their language this will be impossible.

6. A missionary should have *sympathy with the people.* He should live near their life. As soon as possible he should train native preachers, who ought to be by far the most effective laborers for their own people. Jerry McAuley in New York, Sheshadri in India, and Neesima in Japan, are examples of the success of men in sympathy

with those to whom they preach. An Arabic proverb says: "The handle of the ax which cuts down the tree is made from a limb of the tree." An American missionary, while proud of his native land, must remember that he is *first a Christian* and second an American, and that the commonwealth of Christian love is wider than any nationality. His foreign habits and ways are more an obstacle than a help to his work, and any assumption of superiority will repel those whom he came to win to the truth.

7. A missionary should have a *personal call to the work*. This Gadarene could have no doubt about the genuineness of *his* call. Christ Himself who healed him called him to a special service. There could be no mistake about it.

Can we now be sure of such a call? Why not? Christ has healed us, forgiven us, saved us. He has called us out of darkness into light, out of conflict into peace, out of hostility or apathy into active loyalty and *service*. A call by Christ to follow Him is a call to His service. Once enrolled in His army we are sworn to literal obedience to His commands. The *fact* of service is settled once for all. The mere detail of locality or kind of work is a secondary matter. The foreign missionary work is a part of Christ's work which is to be done. If you are fitted for it and there are no providential obstacles in the way of your going, then Christ calls you to it. We need not wait for an audible voice. The cry of a nation for help is an indication as to what Christ wants us to do. All the providential openings among the nations are echoes of the voice of Christ. We are called to take the message or send it by a substitute.

What has Christ done for you? Count up your mercies, the gifts of His hand, beginning at the greatest and coming to the least—spiritual, moral, intellectual, social, and physical. What has He *not* done for you? How, then, will you show your gratitude? The Gadarene thought it would be better and safer for him to be in Christ's immediate society, and enjoying His instruction and protection; but the Master sent him away to active work in his own country. That was hard work. One needs strong faith and burning love to be able to speak of Christ in his own village or city, and among his own friends. A prophet is not ordinarily honored at home.

Let us go and tell our neighbors the glad news of salvation in Christ, and we shall find our neighbors everywhere. Any and every needy man is the Christian's neighbor. Some live near and some far away. They have varied customs and speak many languages. Let us tell them what Christ has done for us, His sufferings and atoning death, His resurrection, ascension, and glorious regal intercession for us. Let us tell them of His power to save unto the uttermost, for time and eternity, ALL who come unto God by Him.

A WAR-DANCE OF THE SHULLAS AT DOLAIB HILL

MISSIONARY CONDITIONS IN THE EGYPTIAN SUDAN

BY REV. CHARLES R. WATSON, PHILADELPHIA, PA.
Secretary of the United Presbyterian Board of Foreign Missions

The term "Sudan" is applied with considerable latitude to sections of Central Africa fully three thousand miles distant from each other. The term is a general one, however, and simply means, as its derivation indicates, "The Land of the Blacks." When we speak of the Egyptian Sudan we are limiting ourselves to that portion of the Sudan which is in political affiliation with Egypt.

The ordinary line of travel to the Egyptian Sudan is by way of Egypt and along the Nile. Eleven hundred miles of travel by rail from Alexandria brings the traveler to the First Cataract at Assuan, the site of that great dam whose construction is such a tribute to British engineers and such a blessing to Egyptian agriculture. After two hundred more miles of travel by river steamer over the most picturesque portion of the Nile, the town of Wadi Halfa is reached, which is the first town in the Egyptian Sudan. Here General Kitchener's railroad begins. Its farther terminus lies 575 miles beyond, at North Khartum, just across the river from Khartum, the capital of the Sudan. Khartum is 1,887 miles up the Nile by river, or 1,564 miles from the Mediterranean by mail route. To reach the southern frontier of the Egyptian Sudan one has to go 1,150 miles farther South, but this entire voyage can be comfortably made in the almost luxurious steamers which are devoted to tourist service on the Nile.

It is hard to describe conditions existing in a country which extends from 22° north latitude to about 5° north latitude. Speaking

quite generally, however, the country north of Khartum is to be considered separately from that which lies to the south. To the north is the Arab, speaking the Arabic language and holding to the Moslem faith. To the south are the negro tribes, speaking their own tribal dialects and having either a fetish religion or one slightly colored by Mohammedan doctrines. At Khartum and to the north Western civilization is much in evidence; to the south, as you advance, there is an increasing absence of civilization, until whole tribes are found entirely destitute of clothing and constantly bearing clubs and spears.

A TYPICAL SUDANESE NEGRO

Missionary conditions may be considered under a number of different aspects.

The Country and the People

1. *Missionary conditions in relation to the climate of the country.* The climate of the Egyptian Sudan has perhaps been slandered. It is perfectly possible for a foreigner to live, work, and enjoy good health in the Sudan. When this is said the admission must still be made that the climate of the Sudan is trying. Life is more or less a battle with fever. The climate is hard on the nerves, inducing that nervous irritability which has been designated "The Sudan Temper." April and May are the hottest months, the temperature rising to 110° in the shade, and being especially trying through the abundance of moisture immediately preceding the rains.

The country, however, is being rapidly opened by the railroad, by river navigation, and by commerce. It is safe to say that with the introduction of satisfactory building material, the erection of sanitary dwellings, and the solution of other problems pertaining to food and habitation, there need be no serious anxiety in regard to life and health in the Egyptian Sudan.

2. *Missionary conditions in relation to the population of the country.* The evangelization of a land like India is a staggering problem, owing to the enormous population of that country. The Egyptian Sudan has an area just about one-third that of India, but its population is not one one-hundred-and-fiftieth part of that of India. Sir Reginald Wingate, Governor-General of the Egyptian Sudan, estimates that the population of the country has been

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EGYPT AND THE EGYPTIAN SUDAN

reduced from 8,525,000 prior to the dervish rule to a present population of 1,870,500. Sir William Garstin, in reporting on the material and agricultural development of the country, makes the following pertinent remark: "Its chief want for many years to come must be population."

The present condition of the population is both a limitation and an incentive to missionary work. It must be an arduous task to reach a population so widely scattered and so broken up into innumerable tribes, each speaking its own language or dialect. On the other hand, what a magnificent opportunity to enter in and accomplish the evangelization of these two millions of people before the increase in population shall have made the task so great that its accomplishment will be indefinitely postponed!

AN ARAB WOMAN OF THE SUDAN

The Religious Beliefs of the Sudanese

3. *Missionary conditions in relation to the religious beliefs of the people.* There is a common impression that the entire population of the Egyptian Sudan is Mohammedan. This is a wholly wrong impression, so far, at least, as one-fourth of the population is concerned. It is only nominally true so far as another one-fourth of the population is concerned, for while the term "Moslem" is met with far into the interior, it is often nothing but a name, adopted for general respectability's sake and through the influence of some Moslem trader. The name is without meaning to all such, involving no knowledge of Mohammedan truth and no observance of Mohammedan practises, the speaker simply saying that he "swears by the Prophet," which he certainly does, and that he "prays to the Prophet," which he probably does not do.

The negro tribes of the Upper Nile and the Bahr el Ghazal provinces may be reckoned solidly as non-Moslem. Their religion consists of a general belief in a supreme being, with the recognition and worship of demi-gods. In a general way these religious beliefs may be regarded as fetish worship. The following conversation, taken from missionary experience, may illustrate something of their beliefs:

"Do you have a god?"

"Yes; our god is Ding-dit."

THE GOVERNOR'S PALACE AT KHARTUM, WITH THE RIVER GUNBOAT IN THE FOREGROUND

"How can you learn about your god?"

"Our great men know, and they tell us."

"Do you love your god, or do you only fear him?"

The reply here is indefinite, not distinguishing between the two sentiments, but declaring a relationship between god and man, where men offer grain to the god.

"Our God loves the good, but hates stealing, cursing, killing, lying."

"Yes, we believe that, too."

"When a man does what is wrong, what happens to him?"

"He is punished by us."

"When a man dies, what happens to him?"

"He is buried and goes into the ground."

"Does his soul go into the ground?"

"When he dies, his body and soul go into the ground, and that is the end."

To the north, Mohammedanism is the religious faith of the overwhelming majority. There is no need to enter here into any description of it, but there is need to emphasize its bigoted and fanatical character, due in part to the natural excitability of the Sudanese, and in part to their present ignorant and unreasoning mental condition.

There is no better way of appreciating the religious temper of the Sudanese than by reading the story of the Mahdi movement. The devotion, the religious enthusiasm, the utter indifference to suffering and danger with which thousands upon thousands were willing to pour out their lives as a libation to a cause which they thought to be divine, must stir the heart of every reader and compel the exclamation, "What magnificent Christians these men would have made!" It is that same religious nature, that same passionate devotion to

whatever they take up, which makes the Sudanese a prize worth coveting for the possession of Christ.

Tact, judgment, and common sense are especially needed in missionary work in the Sudan. Among this easily led and excitable people, untold harm and prejudice might result from unwise missionary effort, but admitting reasonable caution and tact on the part of the missionary, and ordinary firmness on the part of the government, there is no need whatever for living in constant fear of an uprising due to religious teaching. On the other hand, there is abundant reason for expecting that this naturally religious people, so frequently disappointed in the past by the hopes of a false religion, shall accept with enthusiasm the Gospel of a sure hope and of unfailing love.

The British Government and Christian Missions

4. *Missionary conditions in relation to the political government of the country.* On arrival at Wadi Halfa, the British and Egyptian flags may be seen flying side by side over the government building which fronts the river. This is sufficient announcement of the fact that Great Britain is in control in the Sudan in some different sense and to some greater degree than in Egypt. In the Sudan, as well as in Egypt and in the outside world, Great Britain is recognized not only as being the real power governing the Sudan, but as having the right to hold that power, since it was British brains and British push and British blood which made possible the conquest of the Sudan.

For some inexplicable reason, however, the British policy seems to desire to repudiate this right and to advertise the recognition of the Sudan as an integral part of Egypt. Thus in Lord Cromer's report to

SUNRISE AT THE AMERICAN MISSION, DOLAIB HILL

THE AMERICAN MISSIONARIES AND THEIR STAFF AT THE DOLAIB HILL STATION

both Houses of Parliament in 1903, he says: "The Convention of January 19, 1899, was framed with the express object of relieving the Sudan, and therefore Egypt, in the government of that province, from all those cumbersome international institutions which have added so enormously to the complications of Egyptian administration. Had it not been for this consideration, there was, from the purely British point of view, no reason why the British flag should be hoisted at Khartum any more than at Assouan or Tantah."

This raises a question which is most vital to the entire Christian world, and especially to all those who are engaged in missionary work. If the Sudan belongs absolutely to Egypt, then the government of the Sudan will logically be, as in Egypt, a Mohammedan government, and Christianity can claim no rights whatever, save those which a Mohammedan government may be pleased to accord. In this case, however, Great Britain is deliberately pouring her physical strength, her brain power, and her life-blood into the upbuilding of a Mohammedan government and a Mohammedan faith, and she is giving to this hostile religion a position and a power which she could never have secured for herself.

This policy would doubtless not meet with the approval of the British public, yet the fact remains that government offices in the Sudan are closed on Friday and are kept open on the Sabbath. This policy has gone so far as to color the entire educational scheme of the government and invade the well-known Gordon Memorial College at Khartum. I have before me a copy of the Syllabus of that college for

1904, and I find in the primary school curriculum the following studies listed:

Third year: Koran, one hour; Islam, two hours.
Second year: Koran, three hours; Islam, two hours.
First year: Koran, five hours; Islam, two hours.

In the training colleges for teachers and kadis (judges):

Preparatory year: Koran, four hours.
First year: Koran, two hours.
Second year: Koran, two hours.

It is needless to say that there is no teaching of the Bible. On the contrary, the doors of the college are open on the Sabbath, but are closed on Friday. We witnessed a class of young men, avowedly preparing themselves by the curriculum of the college to go forth as judges, doctors at law, teachers, and otherwise propogandists of the Moslem faith. This in a Christian college, founded in the name of a Christian martyr, through the contributions of Christian men and women, and under the administration of a Christian government!

In every government a difference may exist, and if so a distinction should be drawn, between the political policy and the political representative of the government. If the missionary in the Sudan must part company with the policy of Great Britain, as described above, he does not need to part company with Great Britain's political repre-

DR. HALL'S CLINIC AT OMDURMAN C. M. S. STATION

sentatives. Both the missionaries of the Church Missionary Society, and those of the American United Presbyterian Church, testify to the courtesy, the kindness, the personal interest of Sir Reginald Wingate, Governor-General of the Sudan, and of his gracious wife. Lord Cromer himself was so kind as to embody in his annual report a gracious tribute to the work of the American mission on the Sobat. We quote the following: "I was greatly pleased with all I saw. The mission is manifestly conducted on those sound, practical, common-sense principles which indeed are strongly characteristic of American mission work in Egypt." Other British officers and government officials have also shown repeated kindness to the missionaries of both societies, so that apart from the policy to which objection has been made, the relation which missionaries bear to the representatives of the Sudan government affords ground for satisfaction and abundant hope for the unhampered progress of missionary work.

The Protestant Missions in the Sudan

5. *Missionary conditions in relation to the missions now operating in the Sudan.* There are just three foreign missionary societies, with foreign agents, at work in the Sudan. Of these, two are Protestant and one is Roman Catholic. The British and Foreign Bible Society and the American Bible Society also have native agents operating in and about Khartum.

The Roman Catholic mission is simply the revival of missionary work which existed on even a more extensive scale prior to that Mahdi movement which doomed a number of Roman Catholic missionaries to martyrdom, and a still greater number to the horrors of a living death as prisoners in the Mahdi camp. The Roman Catholics have established a mission station at Lul, just a few miles above Fashoda, and have given considerable attention to industrial, especially agricultural, work.

The Church Missionary Society has been operating in Khartum. At Khartum a very efficient school for girls has been established. With the arrival of missionary reinforcements, medical work in Omdurman is to be resumed after a suspension of a couple of years, owing to the death of that devoted medical missionary, Dr. Hall.

Owing to its extensive missionary work in Egypt, the American Mission (United Presbyterian) has been irresistibly led to undertake missionary work in the Sudan. Members of the native Protestant Church in Egypt have gone into the Sudan in government service, and their presence at various centers has both compelled and been the opportunity for the establishment of missionary work at a number of places. A main station has been established at Khartum, and schools have been opened and regular services are held at Khartum, Omdurman, and Wadi Halfa. Another main station has been established five

hundred miles up the Nile, on the Sobat River, among the Shullas, or Shulluks, where an ordained missionary and a medical missionary, with their wives, are located.

To get some idea of the spiritual destitution of this part of Africa, take your stand at that little outpost of the American Mission on the Sobat, and think of the nearest adjacent mission stations. Five hundred miles to the north, are the Protestant missions at Khartum. More than five hundred miles to the northeast, in the Abyssinian Mountains, is an outpost of a Swedish missionary society. To the east, you may go a thousand miles and more to the coast without finding a mis-

BOYS AT THE OMDURMAN MISSION SCHOOL

sion station. To the southeast, it is a thousand miles to the coast, and there is no missionary work. To the south, it is five hundred miles to the Uganda missions. Some seven hundred miles to the southwest, you come to the first of the Kongo missions. To the west, fifteen hundred miles of travel are needed to bring you to the mission stations in North Nigeria. To the northwest, five hundred miles of travel will bring you to the Sahara Desert, but to no mission station. Yet of old the prophecy was written concerning "the land of the rustling of wings which is beyond the rivers of Ethiopia," that "in that time shall a present be brought unto Jehovah of hosts of a people tall and smooth, and from a people terrible from the beginning onward: a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of Jehovah of hosts, the Mount Zion."

THE JUBILEE OF THE UNITED PRESBYTERIAN MISSIONS

BY THE EDITOR-IN-CHIEF

The fifty years of mission work in Egypt and India, conducted by the United Presbyterians of America, had a memorable celebration at Pittsburg, Pa., from December 6th to 8th. We have been at many missionary conventions and anniversaries, and at more than one ecumenical gathering; but we have never seen this one surpassed in the average excellence of the addresses, the general spirituality of tone, and the sanctified common sense exhibited in administration. It was the one such convention where the program was not so overloaded that speakers were embarrassed for want of time. There was no impression of that driving haste which is the blemish upon our best modern type of social and even religious life. There was time for everything that was planned, and everything worked smoothly and harmoniously from beginning to end. Over six hundred accredited delegates were enrolled, nearly double the number at the general assemblies.

Throughout we heard not one address where the attempt was obvious to make a rhetorical or oratorical display. There was eloquence, but it was that of a straightforward treatment of a theme, dignified and sometimes majestic, but always sober, spiritual, and self-forgetful. The audience-room was large, but not too large for the assemblies, and all the meetings were well attended, most of them thronged.

A huge map of the world hung behind the platform, and inspiring mottoes blazed from the walls and gallery front, with smaller maps of India and Egypt. The singing was especially uplifting, and in a word all the accessories befitted a grand occasion.

The addresses were, of course, the main feature. We would gladly reproduce them, every one, had we space. Rev. C. S. Cleland, of Philadelphia, one of the mission secretaries, gave the "convention foreword." He referred to the work of the pioneers, the Gordons, McCagues, Dr. Barnett, etc., the difficulties of the field, and the contrasted conditions of fifty years ago and now. There is a present membership of 16,000; 132 missionaries have gone forth, $4,000,000 have been spent, and 26,000 souls redeemed. Robert E. Speer followed with a very thoughtful address on "The Place of Missions in the Thought of God." The Father's plan was instinct with the missionary idea; the Son was Himself a missionary and a martyr; the Bible is pervaded with a missionary message and spirit; and history can be interpreted only in the light of the missionary scheme. It was an original and forceful address.

Wednesday opened with Dr. Joseph Kyle's address on "The True Spirit of Missions." The New Testament is unquestionably a missionary document. Its leading human personality was Paul, a pioneer

missionary. Ever since, those who have been most in the apostolic succession have been moved by the same motive and passion, like Carey, Judson, Morrison, Livingstone, Martyn, Gordon. Christ was the mighty magnet whose force had linked, as in one chain, all missionary workers.

Rev. Charles R. Watson, another missionary secretary—a son of Egypt's noble missionary—carefully outlined the history of the fifty years in that land. It was a master production. He carefully divided up the half century, so that we could take in the great periods of development with the characteristic feature of each. The original conditions, the small beginnings, the barriers to be surmounted, the persecutions endured, the gradual growth of the native Church, the educational work, and the rapid progress of recent years.

Dr. Gilchrist gave a very helpful address on "The Reflex Influence of Foreign Missions on the Life of the Home Church," showing the unity of all true work for God, the larger conception of the Divine mission of the Church which a world-wide work fosters, the expansive influence on sympathy, liberality, and spirituality, and the deepening of faith and the widening of evangelistic work that result from the hearty acceptance of the responsibility of world-wide effort.

President M. G. Kyle, of the Mission Board, spoke on the "Early Foreign Mission Work," and Dr. Giffen on the "Indian Mission."

The foreign missionaries present were then asked to come to the platform, and two of the surviving pioneers—Miss Gordon, of India, and Dr. McCague, of Egypt—took their places beside the rest. Dr. McCague, too feeble to attempt an address, asked the privilege of leading in prayer, and then, as if unconsciously, passed from praying to God to speaking to man, and it was difficult to tell where the one ended and the other began. The whole scene was full of pathos.

Dr. Giffen's account of the pioneers in the Sudan was thrilling—how, the first night, in the midst of nude savages, armed with spears and clubs, they lay down and slept peacefully—and proving to us all that heroes are not yet an extinct race.

J. Campbell White's speech on missions as the "greatest *business* in the world," was the ablest presentation we have heard of the financial aspects of the missionary problem, and is to be scattered in cheap tract form, as it deserves. It was delivered to a crowded assembly of *men* only. It bristled with facts and figures. Statistics were arrayed and arranged in strategic platoons, and the ethical obligation of giving liberally to the Lord's work was driven home to conviction and conscience with the force of a battering-ram. It left no man, however liberal a giver, with an easy conscience. The largest gifts seemed small beside the true ideal of giving, and he concluded by presenting the several aspects of giving, such as worship, stewardship, proportion, and self-denial.

At the same hour a *woman's* meeting packed the neighboring Methodist Church, where Mrs. Hill, Mrs. Barr, Mrs. White, and Miss Irvine spoke on woman's contribution to the work in the past and present, and gave the outlook for the larger work of the future. The bloody rites of Kali's shrine, the teachings of the Koran, and the fruits of heathenism and Mohammedanism were contrasted with Christian worship, Bible teaching, converted natives, churches and reconstructed homes; and the steady advance of woman's work and gifts, with the Divine challenge to more self-denying service—these were the leading thoughts at this thronged service.

The last day came, and with it Dr. W. C. Williamson's talk on "The Truth about Love." Then Dr. J. K. McClurkin spoke for an hour on "Fifty Years in India." He dwelt with vigorous eloquence on India's strange history, the shadow of death, and the bright future of prophecy. He found seven shadows, which together make up its midnight: Caste, Transmigration, Buddhism, Mohammedanism, Poverty and Superstition, the conquerors of India, and the blight of Hinduism. He showed that only the Light of the World can illumine the darkness of Asia, and there must be promptness, for twenty die every minute. He beautifully referred to Carey, Martyn, Buchanan, and Judson as stars of first magnitude, and then, the audience rising and standing, he gave the roll-call of the dead!

Secretary Watson presented to Dr. Balph, the president of the convention, a beautiful gavel, the head of which was of wood from the study of the first mission house in *Egypt*, occupied by Dr. Hogg, and the handle from the first mission building in *India*. There were also in the handle two pieces of wood from two thousand miles up the Nile. The gavel itself was made by the children in the industrial school in Gujranwala, India.

In Dr. D. F. McGill's address on "Foreign Missions and the Pastor," he suggested that the pastor should teach his people to pray for missions, specifically; should keep the Sunday-school and young people interested; turn the weekly prayer-meeting into missionary channels once a month; make much of returned missionaries; and master good missionary books, and then give the substance, warm and condensed, in one or more sermons.

Addresses were also given at this session by Mrs. Annie R. Herron, President of the Women's Board, on "Foreign Missions and the Women's Missionary Society," and by Mr. C. V. Vickery, Secretary of the Young People's Missionary Movement, on "Foreign Missions in the Sabbath-school and Young People's Society." A conference followed, with one-minute speeches on problems connected with missions.

One beautiful incident was the singing of verses of the 23d Psalm, first in Hindustani, by the India missionaries, then in Arabic, by the Egyptian missionaries, from opposite sides of the platform, and finally

in English by the whole assemblage. "All, from Dr. McCague at one end to 'Aunty' Gordon at the other, could sing 'The Lord's My Shepherd' in the mother tongue. It stirred every heart. God's children on earth—Hindu, Egyptian, Chinese, American—can not always sing together yet, but in the Father's house all will know the tune and the words of the new song, the song of Moses and the Lamb!"

The closing evening address of the convention was given by the writer on "The Supernatural Factor in Missions," the largest audience of the convention being assembled, literally packing the auditorium from platform to gallery. The most desperate assaults are being made upon the supernatural, to-day, that have been made in the history of the world. And yet if there be no supernatural in the Bible there is no inspiration. If none in Christ, there is no Savior. If none in nature, there is no God. *The work of missions gives us the evidence of the supernatural.* The study of missions will suffice to make clear that greater spiritual miracles have been wrought in modern missions than the physical miracles wrought by Christ himself. The finest machinery will not accomplish the work without the Spirit of God. Let us find out God's plans and follow them. Let this fiftieth anniversary be signalized by a giving of every pastor and member in the Church unreservedly to God and His service, and both at home and abroad lay hold of the supernatural power of God. Then we shall see results unsurpassed in all history. After the adoption of a series of resolutions regarding future advanced work and a few earnest words spoken by the pastor of the church, Dr. R. M. Russell, he led the great congregation, as they stood, to give themselves in solemn covenant to God, to pray and work and give for the evangelization of the world, and the convention came to a close.

It is notable that the United Presbyterians of America are the first body, as a whole, to adopt as their working basis the motto: "The Evangelization of the World in this Generation." They have divided their portion of the world field with reference to reaching every one of the population within thirty-three years, and are pressing on the churches the duty and privilege of furnishing the men and money needful to put the plan into operation.

It is expected that the proceedings will be published in full. If so, we can safely assure all who are so happy as to possess a copy that they will find in the proceedings of these three jubilee days a Feast of Tabernacles, fully justifying the great throngs which from all quarters came up to the holy festival, and a fitting record of these days will be a lasting legacy of blessing to the generation following. During the convention two cablegrams came from the foreign field containing simply two significant words: "EBENEZER"—"MACEDONIA," with a Spartanlike brevity expressing thanks for the past, and conveying the urgent need of the present and future.

THE PRESENT CRISIS IN CHINA

BY REV. JOHN R. HYKES, D.D., SHANGHAI, CHINA
General Agent of the American Bible Society in China

China is passing through the supreme crisis in her history. The struggle has been a long one, and the end is not yet. It had its immediate beginning in the China-Japan war of 1894 and the political conditions which, directly and indirectly, resulted from it, and which culminated in the atrocious "Boxer Rising" of 1900. This well-organized and gigantic effort to stay the progress of civilization and reform, to eradicate the influence of modern education and Christianity, and once and for all to get rid of Western ideas and foreign political aggression by sweeping all foreigners into the sea, resulted, as we know, in disastrous failure.

Not only this, it was the beginning of a crisis which will determine China's destiny both politically and religiously. It ushered in one of those great world movements which, if taken advantage of by the Church, will make mightily for the progress of Christ's Kingdom in the Orient. Present events in the Far East are intimately connected with the greatest problem before the Christian Church to-day, and a consideration of them is necessary to an intelligent understanding of the marvelous opportunities for missionary work in China.

The events of 1900, and the conditions in China which followed, gave Russia her opportunity in Manchuria, which she was not slow to seize. When, in 1903, Russia failed to keep her reiterated promise to withdraw from Manchuria the troops which she had sent there to meet the crisis of three years before, the Chinese felt that the fate of the "Three Eastern Provinces" was sealed, and that the clause in the treaty that the Chinese-Manchurian Railway concession should not interfere with China's sovereignty over Manchuria, was a dead letter. Russia wanted an ice-free port on the Pacific. With this desire the world very properly sympathized. But to attain this laudable end it was not necessary that she should steal and annex 360,000 square miles of territory and extend her borders to the very gate of Peking. In Port Arthur she has an almost impregnable naval base and the key to China, for this fortress "commands, by land and sea, the only practicable approach to the capital of the Chinese Empire."

There can be no doubt that Russia would stay in Manchuria—*if she could!* Before the outbreak of hostilities with Japan she thought it was firmly in her grasp, and she was beginning to reach out toward Korea, the annexation of which is essential to the successful carrying out of her policy and program of expansion in Eastern Asia. Suppose this to be an accomplished fact (Manchuria and Korea under the undisputed sway of the Czar, Russia with an uninterrupted coast-line from the Arctic to the Great Wall of China), *what then?*

Russia is *the* great expansionist of modern times. The vastness of her territory is appalling. She represents the most marvelous centralization of power that the world has ever seen. In four centuries she has increased in area over fortyfold—from 200,000 to 8,670,000 square miles. The map of Asia is marked by her stately, tho quiet, stepping toward universal dominion in that continent in a way that is almost terrifying to those who fear the supremacy of the Slav. It is necessary to bear in mind that the incentives which have impelled her in her hitherto triumphal march across Asia have been both political and religious, and the latter have, if anything, been the stronger. There has undoubtedly been the lust of power, but it has been in pursuance of what she conceives to be her divine mission. In the eyes of her strongest men, to Russia has been committed by Almighty God the mission of saving the world. She extends the borders of her empire by Divine right, and in so doing is but fulfilling her mission to humanity—a mission which can not be accomplished by any other people or power. The *Strannik*, a Russian religious periodical, in an article entitled "Our Struggle with Japan from a Biblical Point of View," says:

> Russia has a providential mission to extend the Orthodox faith over the whole world. If Manchuria were left in the possession of the Chinese, the latter would not feel the necessity of accepting Christianity, and would remain forever in Japanese darkness. Hence the law of God forbids the restoration of Manchuria to China.

The same reasoning would not only justify Russia in annexing China, but makes it her duty to do so.

China is essential to the realization of Russia's plans in Eastern Asia, but the civilized world must not permit her to absorb China. There are strong political, commercial, and humanitarian reasons why the Anglo-Saxon, rather than the Slav, should dominate Eastern Asia, but we are not discussing these. The present Russo-Japanese war is not, as some would have us believe, a conflict between heathenism and Christianity. It is a grapple of civilizations. It is the twentieth century civilization meeting that of the sixteenth to determine which shall have the right of way in Asia, and whether Russia shall be permitted to turn back the hand on the dial of the world's progress in the Orient for fifteen centuries. Japan represents the civilization of this century, and stands for progress along the most modern lines. The future of the Mongolian depends largely upon the outcome of the present terrific struggle in Manchuria.

But the conflict undoubtedly has a religious bearing, and upon its issues will depend the type, not only of civilization but of religion, which shall prevail in the East and its reflex influence upon the West.

The extension of Russian rule in the East would not appear to be in the interests of the Kingdom of God in the world. Wherever the

power of Russia reaches, there missionary work is perilous and almost impossible. There is no religious liberty in Russia, as we understand such liberty. It is true that a Protestant Christian may, in the empire of the Czar, worship God according to the forms of his own Church, but he is not permitted to recommend his own particular faith to those of the Greek Church. Attempts to proselyte are punishable with penal servitude, and a missionary to Russia would constantly face the possibility—the absolute certainty, as soon as his calling became known—of exile to Siberia. Withdrawal from the established Church is strictly forbidden, and renunciation of the Orthodox faith is punished with barbarous severity, not by the Church, but by the State. There are no missionaries in Russia, and they will not be tolerated in any country passing under her rule. Whenever Manchuria is recognized as Russian territory (which God forbid), missionary work there will be much hampered, or perhaps be at an end.

There is perfect religious liberty in Japan—just as much as there is in Great Britain or the United States. Any man is free to teach his own religious belief in any part of the empire, and to persuade others to accept it. The acceptance of Christianity is no bar to preferment in any post under the government. Christians are to be found in the Supreme Court of the empire, among the highest officers in the army and the navy, and in both houses of the government. The same freedom in religious matters is permitted in Formosa, and would undoubtedly be granted to missionaries and people were Manchuria to pass under the rule of the Mikado.

The Greek Church is nominally Christian, but it is full of superstition and bigotry. It teaches the people to believe in the miraculous power of ikons, to worship pictures, kiss the relics of dead priests, rely upon "signs," and to indulge in other superstitious practises which are relics of the Dark Ages. Ikons were sent, with superstitious reverence, to the generals at the front in Manchuria, in the belief that their worship would bring victory to their arms, and the Czar regarded the birth of a male heir as a sign that he would be successful in the war with Japan. Religion is more than forms and ceremonies, spectacular display and medieval superstitions. It is a *life*, a moral force, and a power which regenerates man, transforms his character, brings him into communion and fellowship with God, and always and everywhere makes for righteousness. This is Protestantism, and nothing but the best in Christianity is good enough for one-third of the human race.

The conversion of China is of such vital concern to the whole civilized world that the Church can not but look with dismay upon anything which would tend to interrupt or stop the magnificent work which is being done in that land. The possibilities, the absolute certainties, of the conflict in the East will mean conditions and oppor-

tunities which, if taken advantage of by the Church, will make tremendously for the advancement of Christ's cause in that part of the world. I believe that one result, and it is a very important one, of the present war will be to stop Russian aggression in Eastern Asia, and guarantee the integrity of China proper, at least.

This raises another question. Would the cause of Christianity be best served by maintaining the integrity of China under the present government, or by her partition among the powers, as was so freely discussed prior to 1900? The government of China has for many years been apparently tottering to a fall. During the past half century she has passed through a number of crises, rebellions, court intrigues, and foreign wars, but a special Providence seemed to have watched over her, and she has been preserved as a nation. Were it possible for the nations interested to agree to the partition of China, I do not believe that such a course would be in the interests of missionary work in that land. The wide discussion of this question in the foreign press, both in China and elsewhere, was largely responsible for the anti-foreign demonstration known as "the Boxer Rebellion," and was a hindrance to mission work. The cause of Christianity will be best served in China by guaranteeing her integrity.

The British occupation of Lhassa will check Russian advance on China from that direction, and further insure her integrity. Besides, it will open up Tibet, the last of the hermit kingdoms and a stronghold of Buddhism, to missionary effort. This ought eventually to react in favor of China missions, providing some other power does not demand, as a *quid pro quo*, that another outlying possession of the Chinese empire come within her "sphere of influence."

The Present Opportunity of the Church

Conditions in China were never so favorable for the prosecution of missionary work as at the present time. This is the Church's opportunity in that greatest of all heathen lands.

The "Boxer Rising" had among other objects the extermination of Christianity. Many missionaries feared that this outbreak of fanaticism would put back the cause, particularly in the North, where some of the troops of the allied army committed unmentionable outrages, for from ten to fifteen years. The fact is that missions in North China were never so firmly established, so well equipped, or so successful as since the atrocities of 1900. While China was taught a severe lesson, and at a fearful cost to her, she benefited to this extent: the dismemberment of the empire was certainly indefinitely postponed if it was not entirely prevented. There has been no talk of the partition of China since then. This desirable result was due largely to the position taken at that time by the United States, and to the wise foresight and masterly statesmanship of the Christian secretary of state,

John Hay. The fact that our government stood for the integrity of China is known to the officials of the empire, and has removed much prejudice.

Since the ratification of the treaty with the United States, which was signed October 8, 1903, miss onaries have, for the first time, had clearly defined and unquestioned treaty rights to procure property, to reside and prosecute their work in all parts of the empire of China. The "right" to reside in the interior rested, prior to this time, upon a fraud, the clause supposed to grant it having been surreptitiously inserted into the French treaty. The Missionary article in the United States treaty (Art. XIV.)* not only gives the missionaries these privileges, but guarantees perfect religious freedom to Chinese subjects, and exempts native converts from paying "taxes levied and contributions for the support of religious customs and practises contrary to their religion." This clause does away with one of the most fruitful causes of persecution in the past. Thus it will be seen that the status of foreign missionaries and Chinese converts is alike eminently satisfactory, and for this we are indebted to the treaty negotiated as a part of the settlement of the "Boxer Rising."

Missionaries have never enjoyed so much freedom or safety in the prosecution of their work as at present. It is quite true that in some parts of Shantung there seems lately to have been a recrudescence of the "Boxer" troubles, but such local outbreaks by remnants of the "Boxer" bands of 1900, or of bandits taking their name, was to be expected. The only wonder is that there have not been more. A general anti-foreign demonstration, like that of 1900, is not to be feared. It could not be possible without conditions which could hardly reappear.

The attitude of the government is more favorable to the introduction of Western ideas, and this is favorable to Christianity. Railways are being extended throughout the empire, and their construction pushed with an energy never witnessed before. This rapid communication will facilitate missionary work in those sections. Very interesting questions on Western civilization and learning have been put to the students at most of the provincial examinations. Manchu princes are, for the first time, going abroad. One was sent as first commissioner of the Chinese exhibit at the Louisiana Purchase Exposition, and this, as well as the exhibit itself, is a sign of the times. A more friendly feeling upon the part of the officials toward the missionary is manifest in many places. Christian Scriptures are bought at an unprecedented rate—many of them by classes which, a few years ago, would not accept them as a gift. The officials at the provincial capitals have not only encouraged but facilitated the distribution of Christian literature at the triennial examinations. Formerly this was not allowed. Chow Fu, provincial treasurer of Chihli, began the

* See MISSIONARY REVIEW, January, 1904, p. 74.

preparation, by the aid of a committee of scholars whom he summoned to his aid, of a "new translation" of the Bible—that is, putting it into the best possible literary dress—"in order," as he said, "to do away with the prejudice in the minds of officials and scholars against the Book." A literary chancellor in one of the provinces recently urged the students to study the Christians' sacred books as well as their own. The head of a Chinese government school applied to the American Bible Society for a grant of English Bibles to be used as text-books, and this with the consent of the board of management. There has also been an increasing interest in education and in Western knowledge.

Since 1900 there has been a remarkable turning toward Christianity upon the part of the common people. This has not been confined to any one district or section, but has been universal throughout the empire. The chapels are thronged with attentive listeners. As an old missionary said to the writer: "Formerly the problem was how to get the people into the church; now the trouble is how to keep them out." In the formerly notoriously anti-foreign and anti-Christian provinces of Hunan the Reformed Church in the United States has received an offer of $10,000 from four Chinese at Chingshi to pay for buildings for school and chapel purposes. This is not an isolated case. It can be duplicated in other parts of the empire. In some districts whole villages have become nominally Christian. That this movement is due solely to a desire for the Truth no one will claim. The motives are mixed, and doubtless in many cases they are unworthy. But the fact remains that multitudes have placed themselves under the influence of the Gospel, and still greater multitudes are willing to be instructed in the way of Life. The opportune time to teach is when the people want to be taught. These conditions will pass, and they may not return, or return only after a long interval.

The Bible is being studied more generally than ever before, and, in some cases, because of its well-known civilizing and enlightening influence. Ten years ago the American Bible Society sold an average of four hundred complete Bibles a year, and they went almost exclusively to the native Christians. Now the sales aggregate over ten thousand copies per annum, and the demand comes largely from non-Christians. It is wise to take full advantage of this increasing interest, from whatever motive, in God's Word.

The publications of the Tract Societies and the Society for the Diffusion of Christian and General Knowledge Among the Chinese are being sold in greater numbers every year, and their influence is apparent everywhere.

The outcome of the war will doubtless create new conditions which the Church must be ready to meet, and open yet wider the door for China's speedy evangelization.

This is the Church's opportunity. She should take advantage of

it *now*. Such opportunities come only once, and, if allowed to slip, they are gone forever. We should see to it that the thirst for knowledge—true knowledge—is gratified. Our educational work should be pushed with the greatest vigor. Existing institutions should be fully manned and generously equipped, and new and inviting fields should be entered. We can not afford to let the schools and colleges of China pass out of the hands of Christian teachers. If we do not meet the demand for higher education under Christian influences, it will be supplied by unchristian men, and the result will be a harvest of skeptics and agnostics. Christian education is bound to be one of the great evangelizing forces in China.

We should take advantage of the unprecedented demand for Christian Scriptures. The Bible Society is seriously handicapped in this work by lack of funds. There is no more enlightening force than God's Word. Give it to the Chinese when they want it.

The missionary evangelists have more than they can do. The call is everywhere for more men—*and the best men*—for this work. How will the Churches respond?

China will come through this crisis, but she needs, above everything else, the principles of true Christianity to mold the thought and life of her people. Now is the time to bring the Kingdom of God to her, and she is the greatest and destined to be incomparably the most influential, for good or for evil, of all the pagan nations of modern times.

REALITY AND ROMANCE ABOUT THE CHINESE

SOME REMARKS ON THE "LETTERS FROM A CHINESE OFFICIAL" *

BY W. A. P. MARTIN, D.D., LL.D., PEKING, CHINA
President of Viceroy's University, Wu Chang; ex-President of Emperor's University, Peking

This book is a clever satire on our Western civilization, but it was not written by a Chinaman. The author, who shows a cast of thought wholly foreign to the Chinese mind, has donned the Chinese costume as a stage artifice, to attract attention and to give emphasis to his own opinions. It is not a new trick, for Goldsmith resorted to it in his "Citizen of the World," whose Lien Chi Altongi, a Chinese philosopher, is made to give his impressions of civilization in Europe. Our author's censures on Western life, tho not always just, are not a whit more severe than we ourselves are accustomed to indulge in; but, by way of contrast, he whitewashes the Chinese, so as to make them whiter than the whites.

We shall confine our attention to this side of his tableau, and in so doing we shall treat him as a Chinaman; and tho one might make a

* Published by McClure, Phillips & Co., New York. Altho it is some time since these letters appeared, they were so widely read and Dr. Martin's remarks on them are so illuminating, that we devote unusual space to the notice. He says that he took up the book "as a sugarplum, but soon found that, like the little book in the Apocalypse, it made the 'belly bitter'!" See notice in "Book Review Department."

shrewd guess at his personality, we shall, to save his blushes, allow him to wear his mask to the end of the performance.

A few instances may serve to substantiate this charge.

1. A prime feature in his typical village is "cleanliness." If he had said *filthiness*, his statement would have been unimpeachable.

2. The leading mental characteristic of the Chinese is, he says, a readiness to sacrifice material for spiritual interests. Has he not, by a freak of the printer's devil, got the adjectives transposed?

3. In morals, he asserts, the Chinese are unselfish. Would it not be safer to omit the first syllable of the last word?

4. Their social arrangements, he says, are such as to eliminate pauperism. Yet if he should come back to China he would find the streets thronged with beggars, many of them laying siege to shop-keepers, and yelling or hammering to extort their daily alms.

5. Their religion, he says, is Confucian from top to bottom. It is doubtful if this is true of any one man, the author not excepted, while of the people nine-tenths are so illiterate that with them Confucianism forms only a thin veneering for all sorts of uncanonical creeds.

6. The aim of their education is, according to him, to make a man a "good husband and father." Does he mean the husband of a score of wives and the father of a hundred children, like their famous Wen Wang? The example of that ancient worthy is one which every mandarin strived to imitate in proportion to the length of his purse, a well-stocked harem being deemed essential to his dignity.

7. Their attempt, in 1900, to exterpate foreigners by an act of wholesale assasination was, according to the author, a desperate effort to preserve the purity of this precious civilization.

His pages bristle with similar passages, but these are sufficient to show how he draws on imagination in describing the China of to-day. His statements in regard to the China of the past are, if possible, still more awry. His ignorance of ancient history may be pardoned, but his misrepresentation of modern events is inexcusable. As he harps incessantly on the stability of their institutions, the fondness of the Chinese for peace, their sweet reasonableness, and the wickedness of foreign aggression, allow me to append a brief catechism for his benefit or for that of his readers.

A Brief Catechism

Q. How many dynasties have there been in this ancient, unchangeable empire?

A. An unwary reader might be led to suppose that there had been only one since the dawn of history. The fact is that no fewer than twenty-two have occupied the throne, each coming in like a lion and going out like a lamb led to the slaughter. For in China dynastic revolutions have been far more frequent and far more bloody than in Great Britain or Russia.

Q. Is foreign aggression a new thing in China?

A. Let the Great Wall answer. It was built to keep foreigners out, yet foreigners are now on the throne. Foreigners were on the throne in the days of Marco Polo, and they had subjugated the northern provinces many times before the conquest of Kublai Khan. These unwarlike Chinese were themselves foreigners at the dawn of history. Coming on from the northwest and following the course of the Yellow River, their policy was guided by a maxim still repeated by schoolboys in their daily lessons: "Love and cherish the Chinese race, crush and subjugate the barbarians." The aborigines were, however, too numerous to be exterminated; and in many provinces they absorbed the invader along with his civilization, much as the red men of South America did with their Spanish conquerors.

Q. How did the Manchus come into power?

A. It is significant that the word "Manchu" does not occur in the volume, but some notice of them appears to be called for by his reiterated denunciation of foreign violence.

When Li Tse-Ching, one of his pacific Chinese, captured Pekin in 1644, and extinguished the Wing dynasty in a sea of blood, Wu San Kwei, a Chinese general, was on guard at the eastern extremity of the Great Wall. Hearing that his own family had been butchered, thirsting for revenge, and secretly aspiring to the throne, he invited the Tartars to aid him in expelling the usurper. This done, they were requested to retire; but, as in the fable of the ass who asked a primitive man to help him in driving a stag from his pasture ground, they were in the saddle, and they refused to dismount. The Manchus, strange to say, have given China the best government she has ever had, but they secured the throne by force and fraud.

Q. What was the motive for imposing restrictions on Western trade and intercourse?

A. Being aliens, the Manchus were suspicious lest other foreigners should be as unscrupulous as they had been and deprive them of their conquest. Hence they confined foreign trade to a single seaport, and shut up all foreigners in a sort of Ghetto at Canton, where they were subjected to every sort of indignity, insomuch that they could not ride in a sedan without the risk of being dropped in the street—the police beating their bearers for daring to take a "foreign devil" on the shoulders of a Chinese. Hence, too, native Christians were slaughtered, lest they should take sides with some future invader.

Q. What was the cause of the "opium war"?

A. It was not, as the author intimates, to force opium on China. In 1842, when China lay helpless at the feet of England, and when the conqueror dictated his own terms in the treaty of Nanking, not a single stipulation was inserted in favor of the opium traffic. The real cause of war was the unwarrantable violence employed by Viceroy

Lin to get possession of the drug. Instead of seizing the opium hulks by force of arms, he thought it safer to surround the Ghetto with a band of cutthroats, and threaten massacre without distinction of nationality or condition.

The drug was surrendered through a British official as the ransom of British lives. The war was made to exact indemnity for property sacrificed in the public service, and to punish a wanton outrage. The expansion of a mischievious traffic was the consequence, not the cause, of the war.

Q. In 1900, why did eight nationalities bury their feuds and unite in crushing the government of Peking?

A. Simply because the Manchus, having learned nothing by the experience of sixty years, repeated on a larger scale the brilliant exploit of 1839. In Shantung a Manchu governor had fomented the Boxer movement. Those bloodthirsty wretches were taken into the pay of the government, and two princes of the blood appointed to be their leaders. Placards were issued by these princes, setting a price on the heads of men, women, and children. The German Minister was shot dead in the street, and all the other foreign Ministers, together with their fellow countrymen, were subjected to a siege of two months, with murderous attacks from day to day. Had our rescue been delayed a single day it is probable that such a holocaust would have ensued as the world never witnessed. Yet our psuedo-Chinese has the impudence to prate of foreign violence and loot. It was Chinese soldiers, under the British flag, who, after the siege, surpassed all others in lawless violence. So much for their patriotism! So much for their Confucian ethics!

Q. Will China, like Japan, have the magnanimity to grant, not toleration, but religious freedom?

A. Without that there is no hope of a new China. A new China, however, is the last thing our author desires to see. Not only does he say "the old is better," he closes his book with an absurd menace based on a false assumption. "In the name of Christ, you have sounded the call to arms. In the name of Confucius, we respond." If he means this to be taken literally, it is not true; if in a figurative sense, it can not be denied that the welkin rings with the bugle call for a new crusade. In the name of Confucius, do the Chinese respond?

A real Chinese official once asked me, in the presence of several mandarins: "Why may we not send missionaries to your country?" "Why don't you?" said I. "They would be treated far better than you treat ours." This was thirty years ago, and I have yet to hear of the first Confucian mission setting foot on our shores, or on the shores of any other country. The fact is that Confucianism lacks the vitality to sustain a mission.

In China the people are allowed to think for themselves, but an

embargo is laid on their expression of thought. There are no newspapers to speak of, except under the shadow of the foreign flag. Political clubs are suppressed, and the advocates of reform hounded out of the empire. In thus fettering head and heart, the government acts not on the Confucian precept, to "renovate the people," but on a cynical maxim of Laotse: "Fill their bellies and empty their minds, and they'll be easy to govern."

I conclude with a few lines from the late Colonel Denby, for thirteen years United States Minister in Pekin. After dilating on the good qualities of the Chinese, he adds:

Let us look at the reverse picture. The Chinese are ignorant and superstitious. At an eclipse of the moon the whole population turns out, with gongs and tin pans, to drive away the yellow dog that is eating up that luminary. Many riots have originated from the absurd charge that missionaries secure the custody of children for the purpose of killing them and making medicine out of their eyes. When the diplomatic corps represented to the Tsung li Yamen (Board of Foreign Affairs) the ridiculousness of such an accusation, we were astonished that several members of that august body declared that they had always believed the charge was true! The condition of women, which is a fair test of civilization, is bad! Until a woman becomes the mother of a *male* child she is taken no account of. Slavery exists all over China, and girls are sold by their parents. Polygamy also exists. Wealthy Chinamen always have three or four wives.

The judicial system is one of torture. The judges examine into a case *before trial*, and when satisfied, as they usually are, that the accused is guilty, they force him by torture to confess. He may then be sentenced to have his head cut off, or he may be suspended in the sun until he dies, or he may be torn asunder, or cut to pieces by the terrible slicing process.

Corruption is universal. Li Hung Chang had a man employed at Pekin whose business it was to give money to thirty officials three times a year. Very small salaries are paid in China, and the pay of officials is eked out by robbing the state and oppressing the people.

Do not the riots of 1900 of themselves furnish a conclusive argument that China needs regeneration? In no other civilized country would it have been possible to raise an enormous force to attack and destroy ambassadors and their suites at the seat of government!

There were three thousand Chinese [Christians] in the British Legation whose labor and devotion saved the lives of the beleagured foreigners. Many of them died in defense of their benefactors. At the Roman Catholic Cathedral another wonderful exhibition of devotion to Christianity and its expounders was furnished. The Boxers came in countless numbers. They threw letters into the enclosure, where thirty-two hundred converts were gathered, promising immunity to all who deserted the missionaries. During this terrible time, tho many were killed, not one Chinese proved false to his duty.

The labors of the missionaries have been of immense benefit to us, no less than to the Chinese. From their modest dwellings have emanated the light of modern civilization. Conscience, after all, rules the world, and its voice speaks through the missionaries in favor of justice and of right. When Sir Robert Hart was asked "What was the remedy for the riots in China?" he said, "It is either partition or the conversion of the people to Christianity. It is presumed that all Americans will favor the latter alternative."

A MODERN APOSTLE IN BURMA

A SKETCH OF THE LIFE AND WORK OF KO SAN YE

BY MRS. H. ALLEN TUPPER, JR., NEW YORK

There is a wonderful spiritual awakening in Burma. This is the land where for years Adoniram Judson labored and prayed in vain before his heart was made glad by the turning of one soul to Christ. Among the hills of the Tongu district, about forty years ago, was born a heathen child who was destined to exert a great religious influence over his fellow men. Ko San Ye, a Karen of the Swag branch of his race, at the age of thirty lost his wife and only child. Overcome with grief and despair, longing for comfort, he then turned to religion for consolation. Failing to find solace for his overwhelming sorrow in the faith of his own people, he embraced Buddhism, retired to the mountains, and built for himself a two-story house in the top of a tall tree, living in the first story and reserving the second for God, whom he claimed came down and talked to him. By his life of aceticism and meditation he became known as a man of great sanctity, and acquired quite a following. From Buddhism, which did not bring him the comfort he longed for, he drifted into a philosophy, taken from the spiritual conception of God of the purer Karen traditions and the Buddhist moral code, claiming salvation by good works and called *Mawlay*. Tho faithfully followed, this philosophy did not bring joy into the life of Ko San Ye, and hearing of Christianity, through several missionaries, he sought to learn of its doctrines. These filled his soul with peace, and he became convinced it was the one true religion for which he had sought so long, the religion which heals the wounds of the grief stricken, which exhorts to good works, which tells of a personal Savior in His Son Jesus Christ.

REV. S. R. VINTON, KO SAN YE, AND MY ZAN

In 1890 he applied for baptism. At first the missionaries were doubtful as to the sincerity of his conversion, but after a very careful examination by the older ministers of the Rangoon field, he and about one hundred and forty of his followers were baptized by Dr. Denchfield, of the American Baptist Missionary Union. Before his baptism he was known as Ko Paiksan ("Mr. Money"), possibly because of his

great ability to collect money from the people. At his baptism he said "Ko Paiksan is dead. There is a new man in Christ, Ko San Ye (Mr. Food and Water). Ko Paiksan was the devil's servant, and Ko San Ye must serve God equally well."

The year following his baptism the government granted him two thousand acres of waste land in the Pagu district. Here he built a village, calling it Podoplaw, which now contains several hundred houses. This new village was his home, and for it he wanted to build a chapel. He was penniless and his following was not large, and to build a facsimile of the Ko Sha Byn Memorial Hall, which he had seen at Bassein and desired to reproduce, required an outlay of nearly twenty-five thousand dollars. The village was far from the railway, and everything but the roughest lumber must be carted long distances over very bad roads. Ko San Ye had an abounding faith, and to it he added earnest works. Going among the people preaching and asking for funds to build the chapel, he insisted that it could be done if God, to whom the money belonged, would put it into the hearts of the people to give. As fast as funds came in they were used, because, as he very wisely said, if the people do not see the work start as soon as they commence to give, they will fear "I am eating the money." He lived at Padoplaw some time after the chapel was completed, and great crowds made pilgrimages to hear him teach. In order to have a place where these pilgrims could be sheltered and fed, a long building was erected next to the chapel, and a similar one was built at the nearest railway station. About four years later Ko San Ye commenced going about the country teaching the people. To enable him to reach larger numbers, and in order that the masses who came should be more comfortable, additional rest-houses were constructed. At first these were temporary structures, sheds of bamboo, replaced by permanent buildings as more money came in, till now there are five of these houses almost completed, at a cost of $83,333. All but two of these are located in the country where most of the Karens live, and are easily reached by them. There are stated periods when Ko San Ye visits these places, and, of course, the crowds are much greater

KO SAN YE'S STEAM-LAUNCH

then; but they are always open, and the people who come are furnished lodging and food by the special helpers left in charge.

Ko San Ye is a man of no book education; he can not even read. But having a fine memory, he has become well acquainted with the Bible. Naturally many of his followers believe he has supernatural powers, and some even insist that he is a God. Notwithstanding this hero-worship, amounting almost to idolatry, Ko San Ye remains quite unspoiled; he is very humble, always willing to listen to the council

Photo by S. R. Vinton

KO SAN YE'S BUILDING AT OKKAN, BURMA

This is one of the many he is erecting with funds contributed by the Karens. It was begun in 1902, and will cost 80,000 rupees (about $27,000). It consists of a large, square, central room, with a large wing opening out from either side. The upper and lower stories are just the same in plan. The central room up-stairs is used for worship. The upper wing rooms are variously assigned to missionaries, native pastors, and government officials. Down-stairs the entire place is available for sleeping, and when large meetings are held the entire lower place is crowded with people sleeping on rude bamboo mats. A church has been organized at this place, which has invited the Baptist association to meet with it this year.

of his pastor and the missionaries. Tho neither he nor his immediate helpers are connected with the mission except as members of Karen churches, he gives his most cordial support to them in every way; his buildings are rallying-points for great crowds who are addressed by the missionaries, and he never encroaches in the least on their prerogatives. One missionary, in writing of him, says: "His object, as expressed to me, is to lead the heathen *gradually* to Christ. He seems to think the heathen Karens will be puzzled and frightened by being asked to accept the Gospel immediately. The Karens have largely departed from the monotheism of their ancestors, and Ko San Ye seeks, by use of the ancient Karen legends, to bring back his people to a purified form of that monotheism. He thinks, and experience proves that he rightly thinks, that this will be a comparatively

easy step for them. He also thinks that when they have come to worship God, and have forsaken Buddhism and the old Karen demon worship, they will be in a favorable position to receive the Gospel."

Feeling himself not prepared to preach the Gospel as he should, Ko San Ye uses all his powerful influence to bring the Karen's under the preaching of the missionaries and Karen pastors; and in all, over two thousand, who first heard of Jesus through his influence, have been converted to Christianity.

He has a remarkable gift for raising money, and large sums have been given him by the people, often without solicitation, to do with as he will, no account of its expenditure ever been required; yet there has never arisen a doubt of his absolute honesty. The money, he says, belongs to the people under God, and he gives it back to them in buildings and schools for their use. A foolish story was circulated that Ko San Ye had a "magic bag," from which he could draw any wished-for amount of money. When asked, before a crowd, to show this wonderful bag, he turned toward the people smiling, and, stretching out his hands, said: "These are the only bag I know." For an uneducated man, Ko San Ye is very up to date in his methods. He ordered from America an automobile to use in his work, and also a steam-launch. The first did not prove available, but the launch is constantly in use; and when asked to lend it, he replies: "I have none; it is the Lord's, and you are welcome to use it in His work." His faith never fails; he prays constantly, and to him God is ever present.

Many of those who have come to Ko San Ye believe him to be the long-looked-for Karen Messiah, and, like the Jews of old, they expect him to become a temporal king. He has found it necessary to speak very plainly to them, and to avoid parables, which come so easily from his lips. Some have fallen away from him because of this, but the earnest seekers after truth remain. The missionaries have had a serious problem to solve in deciding whether many of the converts asking for baptism do so because they wish to follow Ko San Ye, or whether they truly believe in Christ. They try to be most careful, and usually some months, often a year, elapses before the baptism of converts takes place, in order to learn if the candidate, by abandoning all heathen practises, is showing a clear understanding of Christianity and a true faith in Christ. In some instances almost entire villages have embraced Christianity; but they need to be trained and led on, step by step, to a higher appreciation of their faith.

One missionary writes that there are unheard-of opportunities for preaching the Gospel to heathen in utter darkness. Let us ask God to help the workers in this field to see and do the right thing in the training of this great number of heathen now turning to Christ, and to raise up more workers in the fields already white to harvest.

THE NATIVE CHRISTIAN IN INDIA

BY REV. JOHN H. WYCKOFF, D.D., ARCOT MISSION, INDIA

Missionary of the Reformed (Dutch) Church, 1875–

What is the strength of the native Christian community in India? In dealing with such a question the missionary in India has an advantage over those found in most heathen lands, in that he is able to trace the growth of the Christian population from carefully prepared tables compiled by the census commissioner of the English government. What do these census tables show? They reveal the fact that Christianity, in the direct conversion of the people, is spreading at a rate hitherto unsupposed by the ordinary observer. Just before the census was taken, a Brahman, writing to Swami Vivekanada's paper, remarked: "If we take into account the success that must have been achieved by all the missions during the decade, we may well be staggered. On the whole, it will not be surprising if, in the coming census, certain painful disclosures are made regarding the progress of Christianity in India and the continuous drain from the ranks of Hinduism. If the Hindus be in the future what they have been in the past their degradation is a foregone conclusion." Our friend proved himself a good prophet, for the census shows that 630,000 people were added to the Christian community, over and above all losses from death or otherwise, during the last decade, an increase of 31 per cent., while the general population increased only 2½ per cent. The census further shows that there are very nearly three millions of Christians in India, and that a million of these are Protestant Christians. The Protestants have increased tenfold in the last fifty years. Of this number over 400,000 are communicants. The communicants actually number as many as the whole Christian community did thirty years ago.

It is clear, then, that the native Christian is an element to be reckoned with in India. It can not longer be ignored. This community, in point of numbers, is advancing much faster, proportionately, than any other section of the population. But is the community making progress in other respects? Does it give promise of becoming a power in the land, of constituting a constructive force in the moral and social and intellectual elevation of India? By this standard alone it must be judged, and not by merely numerical increase.

I wish to present a few considerations which seem to me to make it certain that the native Christians are the coming people of India, that in them lies the hope of India's moral and national advancement.

1. In the first place, there is the *physical* development of the native Christian. Kipling has well styled the Hindus a "baby race." "I have seen," he says, "the mothers of these men, and I say, 'God

pity them.'" Probably the greatest curse that Hinduism has brought upon India, that which more than anything else has retarded her growth as a nation, is the practise of early marriage. There is no need to dwell on this awful custom, but the fact is patent that the Hindus can never take their place among great peoples so long as so vicious a marriage system prevails. A well-known English lady physician, addressing a company of educated Hindus on this subject, said: "For centuries you have been children of children, and there is no surer way of becoming servants of servants. It is a retrogression from the early civilization of your race. . . . It is a stigma on your religion, a blot on your humanity, which, were it known, would disgrace you in the eyes of the whole civilized world. Stamp it out at whatever cost from vulgar prejudice, and blot out this stain upon your character as men of honor and manly virtue." I for some time belonged to a club in India made up chiefly of English educated Hindus. Most of them were Brahmans with superior minds, and yet close intercourse with them showed them sadly lacking in both physical and moral stamina. All their English education had not resulted in ridding them of the childish qualities which so mark the average Hindu, and which make a close acquaintance with him fail to win the respect of a European.

Not simply to early marriage is their physical degeneracy due, but along with this is the pernicious habit of the intermarriage of near relatives. This is but another evil of the caste system that hangs like a dead weight on the Hindu. A native professor in Madras, some time ago, in a public address, said: "I am sure I am not guilty of exaggeration when I assert that the members of my caste residing in Madras are divided into as many as fifty sections, no one of which can intermarry with any other. It is needless to expatiate on the evil, in a physiological and social point of view, of marriage being contracted between parties so closely related and of the choice of a husband or wife being confined within such a narrow limit." Lament it as much as he may, the Hindu can not obtain release from this custom. All the attempts of the reformers have been practically fruitless. The only people who escape it are the native Christians, and in this growing community lies the hope of India's physical and political salvation. One of the first evils of heathenism that the Church condemns is the custom of early marriage, and it is the exception for Christian young men and women to enter the marriage state before they have reached a suitable age. The advantages of this are obvious, and the result is seen in the strong and sturdy physique of the native Christians. The intermingling and intermarriage of different castes, the union of Aryans and non-Aryans in the family relation, that is taking place among the native Christian population, are producing upon the soil of India a mixed race far superior in point of physical hardihood and courage to anything that India has yet seen. It is a notorious fact

that in our collage at Vellore, where the Hindus are nearly ten times as numerous as the Christians, the Christian boys take the most of the prizes for athletics, and it was a common subject of remark at Tindivanam that during the ten years of our residence there not a single Christian woman had died in childbirth, while such deaths were of frequent occurrence among the Hindus. I have touched upon this subject because it is one that is generally overlooked in treating of the native Church. We are familiar with the facts respecting the Christians of the South Sea Islands, as well as of the Indians of our own land—how they appear to degenerate when they come in contact with Western civilization. But such is not the case with the Hindus. On the contrary, natives there who abandon the evil practises of heathenism and embrace Christianity enter upon a new era of social improvement. It is true that there have been some sad cases of physical deterioration among native Christians, notably among families of high caste, who, on accepting Christianity, have become denationalized, and have adopted too suddenly European habits of living. But this has been plainly due to the violation of physiological laws, and is the exception and not the general rule. As a body, our Christians are making a normal, healthy progress along social lines, and are gradually absorbing the best elements of Christian civilization.

2. Then consider the *intellectual* progress of the Christian community. This presents a remarkable showing when compared with the condition of education among the Hindus and Mohammedans. For example (and we take our figures of the government census): Of every 1,000 males in the Madras Presidency, 26 are Christians; but of every 1,000 males who can read and write, 45 are Christians. Among Christians, 1 to 15 know English; among Hindus, 1 to 132; among Mohammedans, 1 to 157. In other words, of every 100 men who can read and write English in the presidency, 20 are Christians. But the remarkable preeminence of Christians over other classes is especially seen in returns on female education. Taking an average of 10,000 women in each community, the number who can read and write is: For the Hindus, 70; for Mohammedans, 80; but for Christians, 913. For every female who can read and write among Mohammedans and Hindus there are 16 males, but among Christians 2 males. The preeminence of female illiteracy of the Christian community is still further established when we turn to the figures relating to the knowledge of English. The bare returns speak volumes. Altogether in the presidency there are 20,314 females who read and write English. Of these the Jains furnish only 1; the Moslems, only 77; the Hindus, 117; but the Christians, 18,442. Making allowance for Europeans and Eurasians in the above, we can only infer that in the native Christian community a value is attached to female education almost wanting elsewhere. The *Madras Mail*, the most influential English daily in

Southern India, in commenting on the above figures, says: "We doubt whether the census will have anything more noteworthy to reveal than this—viz., the growth in the midst of communities which withhold education from their females, of a community which values it for them almost as much as for their sons. This is not the place to examine the probable results of this unique attitude of female education, but they can not fail to make themselves felt in the future of India." It may be interesting for some of our readers to know that the Madras University reports no fewer than 418 Indian Christian graduates in the presidency. Last year alone, 27 took the Bachelor of Arts degree; 5, the Bachelor of Medicine; 9, Licentiate in Teaching; while the only 2 Indian ladies who have taken the Master of Arts degree are Christians. These are only facts from the southern presidency. That these educated native Christians are using their influence for the enlightenment of their fellow-countrymen will be evident when I tell of such journals as the *Christian Patriot* and the *Indian Ladies' Magazine,* both conducted by Christians, in English, and when I further state that more than 100 Christian graduates, 250 First in Arts, and 650 Matriculates—or, in all, 1,000 graduates and undergraduates—are engaged as workers in connection with the various missionary societies in the Madras Presidency only.

The native Christians, then, in the matter of education are only surpassed by one class, the Brahmans, who, as the hereditary literary class, will naturally retain the lead for some time yet. But if we take the subject of female education only we find the Christians not only far ahead of the Brahmans, but of every other class; and if it be true, as often stated, that no nation has risen higher than the position it has accorded to its women, then the native Christian community has a bright future before it. It is worth noting that out of 23 native female graduates in Bengal 13 are Protestant Christians, and the only Indian lady who edits an English weekly newspaper in Calcutta is the daughter of an illustrious native Christian. The Victoria School, at Lahore, has for several years been under the direction of native Christian ladies, and has risen in nine years from 250 to 750 pupils. This school is a Hindu institution, but its managers employ Christian teachers, and this is only one of many like institutions where Christian teachers have exclusive charge of the instruction in Hindu schools. Remarking on the rapid advance of education among native Christian women, a Hindu journal of Calcutta said: "Lo, what marvelous progress these Christians have made! Verily, their Lord is with them." It speaks for the growing influence of the community that there is now an Indian Christian association organized in London and Edinburgh, with branches in British Guina and the Island of Trinidad. The Madras association has now six hundred members, besides branches in several district towns, which

have done much to unify the native Christians and develop among them a true *esprit de corps.*

3. But let us now inquire as to the *quality* of these Indian Christians with respect to their Christian life. Are they a distinct advance on the heathen in point of moral and spiritual character? I am prepared to show that, judged by this standard also, they will stand the test.

That they have their weaknesses is to be expected, having emerged so recently from heathenism; but that many of them have a simple faith in Christ and are earnestly striving, in the midst of their untoward environment, to lead true Christian lives is a fact that can not be gainsaid. Among those who were born Christians, and who from childhood have been trained in the Scriptures, we have many examples of men and women who exhibit a character that would put to shame many Christians in our own land. Very pleasant is it to note the childlike faith and holy joy that characterize some of the Indian Christians. Were I asked to point to some of the holiest and happiest believers I have ever met, it would be to some of our native pastors and evangelists in the Arcot Mission, with whom I have had delightful Christian intercourse, conversing with them in their own language of the things of God, and praying together in the beautiful and copious Tamil, the language in which the Gospel was first preached to the Hindu, and which is spoken by the largest number of native Christians. Listen to the following quaint description of the death of his pastor by an old disciple: "Mr. —— was called away, but the Lord sent us another shepherd in Mr. ——. He was young, but we loved him. One day, as we poor sheep were feeding around him in the wilderness, he stopped. This was not his custom. We looked at him, and he at us. He shook us by the hand, stooped, tied his sandals on his feet, took his staff in hand, and went across the Jordan into Canaan, and left us poor sheep in the wilderness. We could not blame him, for his Lord stood on the other side and beckoned him. He called him away, but He has sent us another; He has sent you. If you are called away, He will again send others. If all earthly shepherds fail, the heavenly will never fail; He will never forsake His sheep."

But not only Christians among the lower orders; not a few from the higher castes are honoring Christ by consecrated Christian lives. Two of the sweetest Christian characters that I have ever seen are Brahman converts. Humbled by the power of the Gospel, their lives are fragrant with deeds of love. One is a member of the Supreme Legislative Council of India, an eloquent speaker in English, who devotes his spare hours to preaching the Gospel to his Hindu friends. The other is a distinguished native pastor who has been honored by his mission with responsible positions. Henry Martyn said that if he could see one Brahman truly converted to Christ, it would be some-

thing more nearly approaching the resurrection of a dead body than anything he had yet seen. Not only are there hundreds of Brahman converts, but among them have been scores of the most devoted Christian men that can anywhere be found. The same deep piety is found among Brahman women. How we have all been helped and comforted by that well-known hymn of Miss Goreh, "In the secret of His presence," etc.! * Who has not heard of the wonderful story of Pandita Ramabai? She has dedicated herself to the work of redeeming her unfortunate Hindu sisters from their sad lot. Some of the hymns of the native Christians will help to show the spirit that animates them. The one quoted above was written in English, and is the product of one who has been influenced by Western culture. The following are translations from two lyrics composed by Christians—one in Tamil, the other in Telugu—chosen from many of the same kind:

"Is any fruit or flower we meet,
The honeycomb or sugar sweet,
So sweet as thy beloved name,
Oh, Jesus, thou of matchless fame?"

Also this one in Telugu:

"Thy refuge would I seek, blesséd Jesus, blesséd Jesus.
Thy mercy-loving feet would I clasp, blesséd Jesus.
My one hope art Thou. Wilt Thou not hear me?
For on Thee, Thee alone, do I call."

Do these Christians stand firm under persecution? They were put to the test during the mutiny of 1857, and nobly did they endure the trial. The history of the Indian Church during the mutiny reads like a chapter from early Church history. They were blown from guns; they were cut down by the sword; they died by starvation in their wanderings; yet when the missionaries came to collect and compare notes, they found that only two had consented to become Mohammedans. All the rest proved faithful. The native Christians were the only Indians who, as a body, were loyal to the English. After the mutiny Sir John Lawrence, the Governor of the Punjab, in a minute to his government, said: "The native Christians, as a body, have, with rare exceptions, been overlooked in making government appointments. I know not one in the Punjab, to our disgrace be it said, in any employment under the government. A proposition to employ them six months ago would not have been complied with, but a change has come, and I believe there are few who will not eagerly employ those Christians who stood by us so loyally competent to fill appointments. I consider that I should be wanting in my duty in this crisis if I did not endeavor to secure a portion of the numerous appointments in the judicial departments for the native Christians."

* Miss Goreh's father was born a Brahman. Miss Goreh was born a Christian.—EDITORS.

These native Christians deny themselves for their faith. In other words, their benevolence and offerings, considering the smallness of the income, far exceeds that of the average Christian in this land. I wish some of our friends might be present at one of our Harvest Festivals in India, and see how poor old women, and little children even, will bring their mite, perhaps in the shape of an egg or a small bundle of wood, not one of them coming empty handed when the offerings to the Lord are gathered. In addition to supporting their pastors, our people are now carrying on a Gospel Extension, or Home Missionary Society, a whole county being assigned to them to evangelize, and in which they are sustaining several evangelists and colporteurs, the women also having their separate society. This, of course, is but a small portion of the great field to be covered, and for the rest we must, for some time, have the kind help of the Home Church.

CHRISTIAN WORK AMONG JAPANESE SOLDIERS

BY REV. H. LOOMIS, YOKOHAMA, JAPAN
Agent of the American Bible Society

Of all the work yet done in Japan, nothing has surpassed in interest and satisfaction that which is now being done for the sick and wounded soldiers. As one thinks of the horrors of the battle-field and the thousands of wounded and slain, and what is perhaps equally, if not more, to be lamented, the later suffering and sorrow, it is hard to think how all this can work for good. The one bright feature of it all is the opportunity thus afforded to spread the Gospel.

The great number who have been slain has brought death near to so many of these brave men, that there has come to their hearts, as never before, a longing for something that will bring an assurance that after this life there is an endless future of blessedness within the attainment of all. The presence of Christians among all classes, and especially among the nurses, has made an impression that is a preparation for the easy reception of Christ. This has rendered the work unique and delightful.

Some time ago a request was made at the headquarters in Tokyo to hold meetings for the comfort of the soldiers where the Gospels and other Christian literature could be distributed. But the officers replied that there were so many sick and wounded soldiers coming from the front that the attendants were all occupied in the care of the patients, and there was no opportunity for anything beyond the ordinary routine. Later, however, permission was granted, and now Count Katsura, the Prime Minister, has expressed his hearty appreciation of the work that has been done for the Japanese soldiers and sailors. Both the army and navy departments have been ready to receive Scriptures from the American Bible Society and distribute them to the men.

We have donated more than fifty thousand Testaments and Gospels to the Japanese soldiers, and the most of them have gone to the sick and wounded in the hospitals. It is reported that there are already forty-five thousand, and more are coming all the time.

We visited the main hospital in Tokyo last September, where formerly I had found that only a few of the soldiers were favorable to Christianity. It was, therefore, important at first to overcome prejudice, so that we might convince them that we were their friends, and that Christianity was adapted to meet their greatest need.

The introduction of music secured for us a hearty welcome. The joy manifested in their faces was sufficient evidence that we had touched a sympathetic chord. Scriptures and tracts were offered to all, and none were refused. Then we decided to learn whether the men really desired the books, as we had no wish to impose upon them or to waste our ammunition. The question was therefore asked in each ward as to how many wished a portion of the Bible and a tract. Almost every hand was raised, and quite an eager desire was evident on many faces. We discovered that those whose hands were not lifted had failed to do so only because of inability on account of wounds. We visited twelve wards and supplied four hundred men.

The next day we went to one of the larger hospitals, where there were some three thousand sick and wounded. The head surgeon was very cordial and evidently pleased to see us. Directions were at once given to have all the officers assembled to meet us, and as they came in one by one it was a most impressive sight. At the sound of music their dark and stern faces lighted up with satisfaction and joy. Soon a little nurse came tottering in, bringing on her back an officer much larger than she, but unable to walk. He had caught the sounds of the music, and was anxious to see and hear. After some songs and instrumental music, a colonel, who was suffering from a severe wound, stepped forward and said:

"In behalf of my comrades, I wish to thank you for your visit and the great pleasure you have given us. We appreciate very much the kindness and sympathy of the American people, and we wish to make this known. Such kindness is beyond our power to repay. My great desire is to recover as soon as possible, that I may return to the front and do all that is in my power to bring this war to a successful issue."

We went from ward to ward among the men, and as the strains of music reached their ears those who were able to move rushed forward with eager faces and listened with intense interest to all that was said. After the music, the purpose of our visit was explained, and Scriptures were promised to all who desired them. This was evidently a welcome announcement, and was followed, in some cases, by the Japanese cheer or a clapping of the hands.

The chief of the medical department in Tokyo has since sent me word that such visits are much enjoyed by the men and are approved by the officials. As soon as the patients now coming from the front can be provided for, a request is to be sent that this work be regularly continued. The head of one of the hospitals has requested that the service be of a distinctly Christian character.

Scriptures have also been supplied to other missionaries of various societies for a similar purpose, and with most gratifying results. One of the missionaries, in making an application, adds that soldiers are begging for them. Another writes that the soldiers are very ready, and in many cases eager, to be instructed.

Mr. McGinnis writes from Karuizowa that officers in charge gave every opportunity for reaching the men, and the men themselves seemed most anxious to hear about Christianity. The meetings were well attended, and on Sunday evening hundreds were unable to gain admission to the Union Hall. Already some have definitely decided to serve Christ, and many others are on the verge of decision. During the wet weather, when the men are unable to get out, the workers visit them in their houses, and usually receive a glad welcome from attentive listeners. The men seem eager to have the tracts and Scriptures, and by the questions they ask show that they have read them carefully.

An account of work by Mr. Cummings, at Nagoya, states that permission was given to distribute the Scriptures and conduct preaching services among all the troops in the garrison. Since then the hospitals have been visited, and this work can be continued regularly. Similar work has been carried on by Mr. Norman, at Oiwaka; Miss Bosanquet, at Hiroshima; Miss Zurfluh, at Sendi; Miss West, in Tokyo, and Mr. Fulton, with others, in Kanazawa. In every place there is found the same readiness to receive and hear the Gospel message.

Besides the work among the sick and wounded, there is a great opportunity to spread the Gospel at the front. One of the Christian ladies in Tokyo is having thirty thousand "comfort-bags" made for the soldiers in the field, and into each one she puts one of the Gospels and a tract. In this way the truth of the Gospel will reach the men under the most favorable circumstances. Scriptures have also been supplied to the Russian prisoners of war. A friend writes in regard to this distribution, that they were gladly received by the Japanese officers and the captives.

Another Incident of the War

Just after the opening of the war large bodies of troops, on their way to the front, passed through Okayama, where all the trains stopped for a brief rest and refreshment. With that patriotic zeal which is so universal in Japan, the Christian ladies of the city organ-

ized themselves into a committee to meet the soldiers at the trains, and do whatever was possible to cheer and comfort them.

Among the members of the committee was Mrs. J. H. Pettee, of the American Board, who is a woman of great earnestness and sympathy. As she was talking, one day, to a group of men standing by the fire, she said: "We are Christians, and we shall pray for you."

Soon after the men took their seats in the cars, and as she stood by to wave a farewell, one of them beckoned eagerly to her from the window. She went to learn what it was he wanted, and as she came near the soldier, he said: "Won't you give me that American flag which you are wearing? I shall prize it more than I can tell!" She demurred a little, but he was so persistent that she pinned it on his breast as the train moved away.

A few days later Mrs. Pettee received a letter twelve feet in length, written by the same man, in an unusually scholarly style. This letter read:

I am from Sendai, and all my life I have been a bitter opponent of the Christian religion. I have regarded it as only evil, and as a lover of my country felt it my duty to do all that was in my power to hinder its progress. I had the same feeling when I came to Okayama; but when I heard you speak so kindly to us soldiers, and say that you and other Christians were going to pray for us, it quite broke my heart, and I went into the corner of the waiting-room and wept. My heart is entirely changed. I no longer seek for death; and if I am spared to return, I shall come to you as soon as possible and ask you to teach me Christianity. My great desire now is to spread this religion; and as soon as I am able to do so, I shall do all in my power to persuade my parents and family to become followers of Christ.

Such an opportunity to spread the truth is a cause for gratitude to God, who is thus making even "the wrath of man to praise Him." From present appearances there is only one limitation, and that is the supply of funds to continue the work. The Lord has opened the door, and we rejoice that we have the privilege to contribute in any degree to the temporal and spiritual welfare of these men, whose bravery and endurance have won the admiration of the world.

A Letter from Mrs. F. S. Curtis, Kyoto, Japan

There is wonderful work going on for the soldiers in the principal centers. As they pass through two or three of the large railway stations they get out to wash and eat. At Osaka they have about two hours to wait, so the missionaries take Testaments, tracts, and often "comfort-bags," and go to the station to meet them. The officials notify the missionaries of the time at which the trains are expected, so that they can be on hand.

Hymns are printed on separate leaflets, and some of the workers teach them to groups of soldiers, and after explaining the meaning,

they give them the leaflets to keep. Many Japanese help in this work. In hot weather fans, towels, etc., were distributed.

The soldiers usually listen earnestly to the Gospel messages, but few of them really expect to return to Japan. A similar work is done for wounded men coming through on hospital trains, and still more is being accomplished in the hospitals in Osaka, Tokyo, and elsewhere. The officers, doctors, and officials favor the work and give permits. Miss Garvin, of the Presbyterian mission, was at it all last summer. She worked in the wards freely, and gave magic-lantern talks outside for convalescents. The old exhibition grounds are filled with one-story buildings, connected rows of double wards, holding hundreds of men—twenty in each ward.

A few weeks ago we went into two wards carrying paper copies of John's Gospel. The men gathered around us, and we began to question them to learn if they had heard anything of Christianity. Only a few had heard, and they knew very little. We then told the leading facts of the Gospel story, and gave them each a Gospel marked at John iii: 16. All listened eagerly, and seemed glad to possess the Gospels. They have nothing to occupy their minds during the days and weeks they are thus shut in, so we feel that this is a most wonderful time of seed-sowing, and all Christians should be especially earnest in prayer.

Work is being done also on the outskirts of the battle-field. The Y. M. C. A. workers are there with big tents for meetings, and all the paraphernalia for helping and benefiting the soldiers. In some cases they are aided in their endeavors by the Japanese officers. Many in the army are Christians, some of them officers of high rank. It is doubtful if there is any Christian country where greater facilities are offered for Christian work in the army.

The association secretaries reached Antung late in September and Yingkow the middle of November. From the first the work has been such a success that the association leaders have been embarrassed to meet the demand from the field for men and equipment. Each post is furnished with an outfit consisting of a tent capable of seating two hundred men ; books, newspapers, and magazines; writing-paper, envelopes, postal cards, pens, and ink; graphaphones, games, and small musical instruments; Bibles, religious tracts, and hymn-books; bath-tubs, soap, hair-clippers, tea outfit, buttons for uniforms, needles, thread, and a thousand and one little things that add to the comfort of the soldiers. The practical nature of the work from the first so impressed the military commanders that at both Antung and Yingkow they placed at the disposal of the association first-class buildings in the best of locations.

Work at the Front—From Letters by C. V. Hibbard, Antung

We are working full capacity for our present plant right along, seven days in the week. About two hundred men are all that we can conveniently handle, and we have upward of one hundred and fifty pretty nearly every day. There is scarcely a time between ten and four when there are not more writing letters than can get around the big table with four *suzuri* boxes. I have seen a half dozen men on their knees in a row, writing on a bench because the tables were full.

Good tracts are in constant demand. The men do not care much for the tame variety. They like the Gospels, or more dignified tracts and booklets, and, as a rule, the association publications. Magazines, even old ones, are very much prized.

Last night (October 26, 1904) I was permitted to speak to about one hundred men. Many of them have never before listened to a presentation of the Gospel. All of them were prejudiced in our favor because of what we had been able to do in their behalf. I have never seen men who listened more eagerly. It is not for appearance' sake. They are undoubtedly sincere. The conditions of our work make us intensely in earnest. There is no playing at things. We realize that time is the stuff that life is made of, and it is very evident to us whenever we talk to the men, especially in the hospitals, that "now is the accepted time."

Within a few days we have placed fifteen hundred Scriptures in the hands of men who really wanted them, and we could have easily used as many more. I wish all the friends at home could see just what this work means, and realize our tremendous and practically unlimited opportunities. We are out here where our work is the only thing in behalf of the men, and it counts mightily with them. During the week preceding October 23 (1904) there were fifteen hundred visits to the rooms, and in one day ten buckets of tea were served, and two hundred and fifty letters and half as many postal cards were written.

We were invited to take part in the celebration of the emperor's birthday. When the phonograph began its grind the crowd started from everywhere. A Japanese *gendarme* ran a rope around our big tent and by a vigilant patrol we managed to keep the entrance open. Free saké (Japanese wine) in small portions had been distributed to the soldiers, and the proverbial saké thirst sent them straight across the parade ground for a cup of celebration tea at the Y. M. C. A. tent. Nine-tenths of the commissioned officers visited our tent, and it was impossible to estimate the number of soldiers. It was something to be the representative of the only religion that has followed the men here.

This is a crisis, not only for the Association Movement, but probably for the history of Christianity, in the East. The association workers in both Japan and China believe that united efforts to this

extent will have a direct influence upon the work in China as well as by demonstrating the solidarity of the Association Movement, and by opening doors for future work.

Work that is Worth While

The following story was told by Sergeant Matsubara, a Christian, who was wounded in the battle of Nanshan and is now in an army hospital:

Some time ago a soldier by the name of Ishikawa was placed under my command. He was a most unruly young man, given to all kinds of dissipation, and would oppose my command intentionally very often, just because of my being a Christian. Both he and I were ordered to go with the army to the Liaotung Peninsula. On the way we stayed some time in Hiroshima. During that time Rev. Mr. Murata, of the Episcopal Church in that city, used to call on me at our lodging-house and preach to us from the Word of God, in spite of opposition and derision. We tried to induce all the soldiers in the same lodging-house to hear the Gospel, and so held a tea-party where the venerable pastor would preach. But only one or two would stay to listen—the rest going out under various pretexts.

In one of these meetings Ishikawa heard the Lord's teachings for the first time. Then a great change took place in his mind, and since that time he has been one of the most ardent listener's to God's Word. I thanked God for what He had done for this sinner, and prayed more than ever for the salvation of his associates. As an evidence of the great change in the man, he threw away the pictures of bad girls which he had before carried and took a Bible instead.

On the eve of the memorable battle of Nanshan I opened the Book of Psalms and read to him: "Tho an host should encamp against me, my heart shall not fear: tho war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." After reading I prayed. He prayed also, and his prayer was, to my surprise, mostly for the comrades whom he had most hated. He had learned to love his enemy!

The morning of the 26th of May began to dawn. The hour for action drew near; our officers and soldiers, all in high spirits, were waiting an order for attack, each one anxious to meet the enemy. The time came at last, and the battle began with all its fury. The fire of our cannon, more than one hundred in number, was responded to by still larger ones of the enemy. The earth seemed to shake with the noise. The enemy's guns were at last silenced, and our infantry made a dash to the fort. But they began to shell us with their machine guns so fiercely that great numbers of our officers and men fell. A bullet hit Ishikawa. I went to his help and recited almost unconsciously these words: "Tho I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." He responded instantly: "For which cause we faint not; but tho our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Just as he finished these words, another bullet hit him and he seemed to be aware that his end had come. He grasped my hand and cried: "Christ has accepted me!" and died. His end was all peace. Such a confession of faith would not be found in many of our lives, and I could not but wonder at such a marvelous work of God.

CHRISTIANITY AND CANNIBALISM IN MELANESIA*

BY BISHOP CECIL WILSON

At the southernmost end of the Diocese of Melanesia are three New Hebrides islands, Raga, Opa, and Maewo (Pentecost Island, Leper's Island, and Arorai), where the mission is in fairly strong possession. There are more than one hundred village schools, and about five thousand persons—considerably more than half the population—attending them. The islands are quiet, and it is long since an outrage on white men has taken place. Cannibalism has died out, or become rare, in the last five years, and the mission's influence secures peace even for those who are still heathen.

The next group of islands, the Banks', may be characterized as Christian, for almost all the people in these eight islands are members of the Church. There are, however, a good many heathen left in Santa Maria. Among these, teachers from Motalava and Merelava are setting up schools, often in inaccessible bush villages, and with wonderful perseverance and enthusiasm are making war upon the superstitions of the people, and are teaching the fear of God and the Gospel of Christ. There is still some fighting in the bush villages, and deaths are frequently brought about by witchcraft. In the other islands of this group fighting has long ago been given up; the people are Christians, and have built for themselves pretty little stone churches. Every year many people seek confirmation, and it is no uncommon sight to see over one hundred persons together at holy communion. We may fairly say that Christianity is in possession in the Banks' Islands, nearly four thousand out of six thousand persons having been baptized, and almost all the people being in attendance at the schools.

Next come the Torres Islands, a small group of five, of which one is uninhabited, one heathen, two are Christian, and one rapidly becoming so. There has been no white missionary here for five years, but the little church has held bravely on under its native teachers. Happily we are now able to spare a missionary and a lay assistant to this group. They will find the mission fairly well in possession, six hundred out of the one thousand people attending the schools.

These three groups make up the southern archdeaconry of Melanesia, and out of fifteen thousand people about nine thousand are actually attending the mission schools; the heathen are influenced by the Christians, and cannibalism and intertribal wars have practically ceased.

We began work last year at two islands lying between the Torres

* The progress of evangelization in those Melanesian islands which lie to the northwest of the New Hebrides is but little known in the United States. The work is carried on by the Church of England, and is under the direction of a bishop, who devotes much time to visiting the islands in the missionary steamer, *The Southern Cross*. A large share of the financial support of the mission comes from New Zealand and Australia, and the monthly periodical of the Melanesian Mission, *The Southern Cross Log*, is published at Auckland, New Zealand. This survey of the work of the mission has been furnished us by the "Bureau of Missions," and is condensed from Bishop Wilson's report in *The Southern Cross Log*.

group and Santa Cruz, but a good deal to the eastward. The first is Tikopia, a little island inhabited by Polynesians of great size and very friendly. Two Motalava men, with their wives, made a beginning last year, and forty people, mostly young, attended the school. The second is Vanikoro, a large island entirely reef-encircled, with only three hundred or four hundred people. Here we have prepared the way for a native teacher to begin work. Between Vanikoro and Santa Cruz lies Utupua, which we have yet to attack.

Among Cannibals and Head-hunters

Santa Cruz is a large island, and has ten satelite reef islands lying near it, on one of which Bishop Patteson was murdered in 1871. Fifty miles beyond the Reef Islands lies the Duff group. Here we have one teacher, and in the Reef Islands there are three schools. At Santa Cruz itself there are but two schools, and we have sadly little to boast of in this group. There are but two hundred school people, and only one hundred and twenty-five of these have been baptized. In Santa Cruz we come to our very weakest spot. Here is a group with perhaps nine thousand people, and only two hundred are under direct Christian influence. Fighting goes on, except in our villages, and children are given up to be murdered after each tribal war in order to equalize the numbers slain on either side. In every village is a ghost house containing a few upright, pointed posts, brilliantly colored with blue and other pigments, representing ancestors. A white man in Santa Cruz has occasionally to throw himself between two hostile forces firing poisoned arrows at each other. More schools would be gladly accepted if we could supply teachers, but Santa Cruzians, tho physically powerful, are constitutionally weak, and do not stand well the climate of Norfolk Island, where the training-schools are, and they seldom become teachers. Natives from other islands rather shrink from settling among these noisy, passionate fighters, whose customs are so different from theirs, and whose language is almost impossible for a stranger to acquire. Yet our prospects are brightening, and we feel that we now have a better chance of succeeding than hitherto.

It is a two-hundred-mile voyage westward from Santa Cruz to the Solomon Islands, and here we have more to rejoice the heart than anywhere else. The islands are larger, averaging about one hundred miles each in length, and the chiefs are of greater importance, and more capable of resisting the new faith. It is these men who have always opposed Christianity; they think that the new religion will destroy their influence and impoverish them, and they know that it will rob them of all but one of their wives. Every sickness which visits the islands is attributed to the new religion, and the villages first evangelized are closely watched in expectancy that the people will die. The islanders are fiercer than those in the southern islands; cannibal-

ism and head-hunting are national customs in most of them. The languages spoken are innumerable.

The first island we come to, traveling from Santa Cruz, is San Cristoval. Villages on the northern side lie far apart, for nearly all the natives live in the bush. Of those we pass, eight show, by their little schools or churches in course of erection, that they are Christian. The missionary has applications for teachers from fifteen villages besides. But these San Cristoval people do not make good teachers, and this is a mission field for other islanders more advanced in Christianity. On the south side of the island there are scarcely any villages at all to be seen. The people are all in the bush, or on the tops of the hills, to be out of danger's way, for this is, at present, one of the worst parts of the Solomon Islands. On a voyage down this coast last year we heard in every bay in which we anchored that the villagers in the neighborhood had either just raided some other village and taken from ten to forty heads, or had been raided and lost as many. One school has been opened on this side of the island at Bia, and the people seem happy in having it. It is impossible to say how many people live in this island, for the bush hides them. There may be from ten thousand to twenty thousand. About three hundred and fifty are attending schools.

An attempt is being made to open work on Santa Anna, a little island with a large population at the east end of San Cristoval, but the people are living the worst possible lives, and prefer to do so. Captain Svensen has a trading station there, and he very kindly gave us leave to build a schoolhouse on his land, which is outside the village; it is hoped that by beginning here we may some day be invited to build in the village itself. At Ugi, another small island off San Cristoval, the same difficulties were met with, but have now been overcome; out of the seven villages there, three now have schools, tho as yet there are only thirty-three people attending them.

Ulawa, thirty miles to the north of San Cristoval, is a great contrast to it in many ways. It is much smaller, having scarcely a dozen villages; the people live on the seashore, and about half of them are under Christian instruction. Fighting has ceased, and the Christians meet the heathen on friendly terms. One beautiful coral church has been built, and another is building; there are eighty communicants, and there is much enthusiasm.

Mala, as the natives call it, or Malaita, as it is called by most white men, is twenty-seven miles from Ulawa. It is about one hundred miles long, with a swarming population, computed at any figure between fifty thousand and one hundred thousand souls. They rank as the most daring men in the Solomon Islands, and in Queensland they make the best workers. There have been more white men murdered on this coast than elsewhere. Among themselves life is very insecure;

nearly every man carries a rifle, and is ready to use it. This is the only island which we know of in Melanesia to which it can be truly said that it is dangerous for a native who has been to Queensland to return Of late years the mission has made good progress, and the little native church of Mala numbers now about one thousand souls, with three hundred more under instruction. The people are being gathered in by the missionary at the south end near Saa, and the schools are being extended to villages along the coast on either side, while at the opposite end of the island, at Nore Fou, another missionary has made a station, and works his way in his boat down the coast as far as Fiu, almost effecting a junction with his brother missionary. An undenominational school on Mala, between Nore Fou and Fiu, holds its own under a man who has been a laborer in Australia. He has two hundred people attending his school. Any form of Christianity is bright sunshine compared with the darkness of heathen Mala, and we welcome the little schools which we find along the coast, formed by brave men who have become Christians in Fiji or in Queensland, and who now, instead of returning singly to their homes, to be swamped by heathenism, prefer to cling together on the land of one of them, and form a little Christian settlement there, looking to the mission to visit them, and give them, if possible, a good teacher. These are bright spots indeed on a dark coast, the only beacons that the Mala shores as yet know. Only one thousand three hundred attending school out of fifty thousand do not seem many, but those who know Mala are surprised that we have these.

Twenty miles westward of Mala lies Florida, which, in traders' language, is spoken of as "missionary," for it has passed over to Christianity, only six hundred out of its five thousand people remaining heathen. It is ministered to by natives, and has one hundred teachers and seven hundred communicants. The Florida church has twenty native missionaries of its own now working in other islands, and raises from £80 to £100 a year for church expenses. It holds a congress annually, at which last year five hundred men were present. As in all the other islands, the people build their own churches without expense to the mission. Formerly one house served as school and church, but now pretty little bamboo churches, very carefully built, with cement floors and beautifully thatched roofs, are taking the place of the old school-churches. The people are musical, and the singing is excellent. The men who have been in Queensland teach their simple friends many queer things on their return, but they do not succeed in teaching them to disregard Sunday or to neglect church-going. In deference to the people's wishes, Captain Svensen, the owner of the coaling station at Gavutu, has forbidden the coaling of ships, etc., at his station on Sundays. Here, then, in the center of the Solomons, is a Christian island.

In Guadalcanar, twenty miles from Florida, we find a different condition of things altogether. Dotted along the coast for sixty miles there are schools, but the coast-line is two hundred miles, so that much still remains heathen. Our school people number three hundred and forty, and the population of the island is perhaps twenty thousand, mostly living far up in the bush. We had not even a foothold eight years ago. Three years ago we had but one small school, and a powerful chief had set a price on the heads of all the school people. When this opposition was broken, petty chiefs asked for the new teaching, and the Florida church provided teachers. Four new schools were formed last year, but they are, of course, very small. In some cases the scholars number only two or three, but the little schoolhouse marks a beginning. In one such village there was but one scholar, and yet the people readily gave up their ghost-stone idol, showing that they all had lost faith in it. In another village they made one last sacrifice to their idol, and then gave the sacred grove to the teacher for his garden. The chief and the teacher in one of these new school villages went together, a three days' march into the hills, to visit a tribe which had been their traditional enemy. They made terms of friendship with them, and the hill people asked for a teacher for themselves. Many Guadalcanar boys are now being trained at Norfolk Island, and we hope for the day when with these we shall be able to extend the Kingdom far into the bush as well as along the coast.

Savo is a small island off the north end of Guadalcanar, and its influence has been very great on its big neighbor. It has been energetic in warning the people of the deathly properties of the new teaching. The Ghosts' feelings, they say, will be hurt; every one who goes to school will die; chiefs will have to send away all their wives but one. We have had but little chance of success, the people being terribly afraid of us and unwilling to be taught. At last, however, these Savo people have asked us to give them teachers, two invitations reaching us from two different chiefs, and in our new ship last October we landed six men from Florida to supply three different villages. These, by the grace of God, will convert this superstitious little island to faith in the true God in the course of a few years, and then Savo will be as helpful to Guadalcanar as it has hitherto been troublesome.

The farthest island on which we are working is Ysabel, of which Bugotu is the eastern end. It is fifty miles from Florida. Formerly the people were head-hunters, and head-hunted. Their houses were built high up in the trees until the days of rifles, when they found that being up a tree made them an easier prey to the enemy underneath. Accordingly they moved their houses to the hills, and until lately lived in hidden and inaccessible places there. However, the head-hunting raids from Rubiana have been checked by the government, and the sides of the hills and the coasts have become dotted with vil-

lages. There are fifteen hundred people going to the different schools of Bugotu, and four hundred and eighty are communicants. Any attempt to estimate the population of an island can only be a guess, where almost every one lives in the bush, as is the case in every Solomon Island until peace follows in the mission's footsteps or government suppresses head-hunting raids. There may be twenty thousand people in Ysabel, or more or less. From Ysabel we look across to Choiseul, Russell, Rennell, Bellona, Lord Howe, and Sikiana, which no mission has yet occupied. And nearer still than some of these is the New Georgia group, made up of six islands, stretching westward, with a small population, among whom in the Rubiana Lagoon a Wesleyan mission from Australia has lately settled.

To sum up the position of the mission in the Solomon Islands, it has stations upon all the eastern islands, except a few small ones, which lie out of the way, but it has not reached the more western islands yet. It has attending its schools in eight islands nearly 8,000 natives, 6,465 of whom are Christians, 1,143 Communicants, 269 teachers, and 5 are ordained. The conclusion of the whole matter is that Melanesia is still a mission field, in which the Church is a small body of 13,000 souls, with nearly 5,000 more adherents, as yet unbaptized, in the midst of a heathen population of 130,000 who can only be won by increased effort. The mission staff (excluding natives) numbers 28 men (of whom 2 are are organizing secretaries and 2 are on sick leave) and 11 ladies (including wives), or 39 in all. There are, besides these, 8 native clergy and 549 teachers.

A MESSAGE FROM VOLUNTEERS IN CHINA*

The missionaries of China, realizing that the present time affords an unprecedented opportunity for the spread of the Gospel among the Chinese, are appealing to their respective home churches for great reinforcements in all departments of their work. We, the undersigned Student Volunteers in China, who are associated with other missionaries in these appeals, desire, in connection therewith, to send an additional message to our fellow students in the home lands. We hold, with Professor Warneck, that the missionary service demands men who are not only strong in faith, but who are also broad-minded, thoroughly trained, and of scholarly attainments. It is to the universities and colleges that we mainly look for such men, and herein is the reason for our message. We ask your attention, first, to the following considerations:

1. *The remarkable unity of the Chinese race.*

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* We have already summarized this message to the Students of all lands from 343 Student Volunteers working in China, but it is of sufficient historical value to quote in full.

It is one in government, literature, and religion, with a common history, a uniform civilization, and one language spoken by at least three-fourths of the people. A man's influence may thus be felt to the uttermost limits of the empire.

2. *The immense possibilities of the Chinese.*

Their innate capacity, as yet largely unrecognized, fits them for a place among the foremost nations of the earth. Chinese literature and philosophy bear witness to the vigor of their intellectual life. In business capacity they are second to none. In Hongkong, Singapore, and Manila, and the treaty ports of China, Chinese merchants have held their own in the face of severe Western competition, and the wealth of these cities is largely in their hands. Their unquestioned genius for commerce is destined to make them a power in this commercial age. Physically, too, the Chinese display an almost unparalleled vitality. By no means a dying race, but one whose day is still to come, they will, for good or evil, profoundly influence the history of the world.

3. *The plasticity of the Chinese people at the present moment.*

For practically the first time since the age of Confucius, China has turned her face from the past. During two thousand years no place has been found for any learning outside of the Confucian classics. They alone have been taught in the schools, and have formed the basis for the examination of graduates, while an intimate acquaintance with them has been the sole criterion of a scholar. To-day the educational system is undergoing rapid changes. Western mathematics, science, and history have been included by the imperial government among the subjects for examination, thus creating among many students a real desire to study these subjects. The central government is attempting to establish schools based on Western models in every city of the empire, and colleges in all important centers. Missionary colleges are crowded. During the past year more than one thousand picked students have been sent to Japan to learn from a country China has hitherto despised. Publications dealing with Western subjects are in eager demand, and have reached the very highest officials in the land. In 1900, when the emperor's rooms were entered by the foreign troops, a large collection of such books was discovered, including copies of the Christian Scriptures. Newspapers, at one time almost unknown, are now being rapidly multiplied, and are eagerly read throughout the empire. It is the circulation of such literature that has largely helped to create a widespread desire for reform, a desire which has shown itself so strongly that the most reactionary officials are unable to ignore it. The opening up of internal waterways to steam traffic and the construction of railways are also helping to break down the conservative spirit and to pave the way for still greater innovations. In every phase of the nation's life, and in every section of the country, the past

five years have brought unmistakable evidences of a changing attitude of mind.

Our Deliberate Convictions

1. *The religious forces at work in China, apart from Christianity, have failed to save her.*

During recent years students of the West have become familiar with the theoretical teaching of the three religions of China; but nothing, apart from personal observation, can show how utterly they have failed to save the nation from moral corruption and hopeless pessimism. The new educational system promulgated by imperial edicts is as yet in most places merely the ideal. The lack of qualified and efficient teachers, and the insincerity of officials, have combined largely to neutralize the effect of these edicts. Above all, they fail to inculcate that personal and political righteousness which is inseparable from education in its truest sense. The Reform Movement, again, which is obtaining such a strong hold on the younger generation of students, tho containing much that is hopeful, is in danger of becoming, unless influenced by Christianity, purely materialistic. Lacking those moral and religious forces which have been at the root of every great reform, it will tend only to anarchy.

2. *Christianity is proving its ability to meet every one of China's needs.*

We have seen the Gospel of Christ, in spite of all the disadvantages of its position as a "foreign religion," touch cold hearts, purify corrupt lives, elevate supposedly immutable standards, and deliver the minds of both men and women from a bondage the like of which Europe has probably never known. The Kingdom of God is being established in China, and there are evidences on every hand that a new and living force is at work in the minds of the people. The Christian Church has thus far provided the only adequate educational institutions in China; not only is the education it gives efficient in training the intellect, but it also brings to bear those influences which lay hold of the whole man and set before him the highest ideals. Students passing from these schools must surely exercise a formative influence on the China of the future. Thus it is that Christianity is imparting to the Chinese that new hope, new power, and new purpose which must issue in the new civilization for which China waits.

3. *The present favorable conditions for Christian leadership in China may not last.*

Leaders China will find, but to-day the Christian Church may lead her, if she will. The new education is largely in the hands of the missionary. The former Literary Chancellor of Hupeh, tho himself in charge of government colleges, sends his son to a mission school, and the chief magistrate of Hankow has three sons in such an institution. These two instances are typical of what goes on wherever

mission schools are established. The new forces at work in China are at present uncrystallized, and as long as they remain so the Christian Church is practically assured of retaining its vanguard position. How long this may last is, however, a question of grave moment.

4. *The missionary work in China affords full scope for every diversity of talent.*

Educators may contribute to the establishment of a national system of education in a land where scholarship has always been ranked as the highest of human attainments. Those who possess literary ability may gain the attention of multitudes of scholars, as is shown by the fact that the names of some missionaries are known to Chinese students throughout the empire, and that their books are read almost as widely as the Chinese classics themselves. We look, too, for scholars from the West who shall interpret more clearly than has yet been done the true meaning of Chinese literature, philosophy, and history, showing the relation between these and the revelation of God in Christ.

To the Christian physician doors are ever open, and his work, as the expression of Christian love, does much to win the confidence of the people. The training of Chinese medical students, as well as general hospital work, is also urgently needed.

To the educated women of the West, work among the women and girls of China offers a wide field. Chinese women are to a large extent untaught and neglected, and thus China is deprived of what should be the most potent factor in her elevation and advancement.

The establishment and development of the Chinese Church, which involves the presentation of the Gospel to all classes of minds, the selection, training, and supervision of native workers, the adjustment of Church regulations to native customs and beliefs, and the promotion of self-extension, self-government, and self-support, demand wide diversities of thoroughly trained and statesmanlike leadership.

We firmly believe that nowhere in the world can a Christian man of sound learning and humble spirit more easily discover his special bent, and having discovered it, whether as preacher, teacher, or author, physician, administrator, or philanthropist, find more ample scope for his activities than among the missions of the Christian Church in China.

But in whatever direction we look the problem is primarily a spiritual one. We do not aim to produce mere intellectual adhesion to the truths of Christianity, nor admiration of its moral teaching, for these can not save the race. We seek to lead individuals and communities to such an experience of the power of Christ as shall rouse the heart and conscience, and transform the whole life. In order to accomplish this end the leaders of the Church in China should be men of mental culture, but the essential qualification is faith in God.

EDITORIALS

Christlike Activity

Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—*Matt. iv 23.*

How *tireless the activity of the the Lord Jesus.* His labors and sacrifices were incessant. He preached the Gospel of the Kingdom, going about from village to village, and from synagog to synagog. Every place where He could speak to the multitudes became to Him an audience-chamber—whether the court of a house, a street corner, the open field, or the seashore. His passion for souls was so great that it demanded vent perpetually. His was the labor prompted by love.

His was absolutely unlimited power to grapple with all the wants, all the woes, of humanity. "They brought unto Him *all sick people* that were taken with *divers diseases* and *torments*, and those which were possessed with *devils*, and those which were *lunatic*, and those that had *palsy;* and He *healed* them."

But His main business was *preaching the Gospel.* Ministries to the body were only on the way to service to the soul. He fed and healed the body that He might open the whole man to His teaching, and exhibit and illustrate His power over the maladies of the spirit. In so-called institutional churches the ministry to the mind and body sometimes becomes absorbing, and displaces the deeper ministry to the immortal soul. A young man engaged in settlement work, making a report in a public meeting, was asked by one present how many converts he had made in his five years. His reply was that it was rather early to look for converts. But the very mission that the questioner represented had demonstrated that settlement work even among the most difficult classes—Jews and Roman Catholics—when conducted with this as the central aim, may win souls as well as relieve bodily wants and intellectual ignorance. Mission work which unduly emphasizes the temporal and educational elements will fail of the highest ultimate success.

Development of Young People's Work

One very marked development of our times is the arousing of the young people to new activity. This manifestly began in the Y. M. C. A. sixty years ago in London. Then in the Young Women's Association, which followed; then in the Young People's Society of Christian Endeavor, and the Student Volunteer Movement—four of the most conspicuous of all the developments of history, and which together have brought out the young people into prominence as they never were before, and we thank God that all these movements are essentially religious and missionary in character. The latest is the growth of the Young People's Missionary Movement, which links together, for the study of missions, the young people of all the larger denominations.

The Pastor and Missions

The pastor is the pivotal man in the world's evangelization. More than any other, he holds the key to the situation. The imperative need of the cause of missions at the present hour is an awakened and enkindled pastorate. Make all the pastors missionary in spirit, and the Church would instantly catch the contagion. A missionary pastorate will give us a missionary people, and a missionary people will give an overflowing treasury, and nothing else will. The pastor is re-

quired not only by the true Church, but by the Lord of the Church, to take the collection for missions, and to see that it fairly represents the ability of his congregation. There are pastors who regard the handling of finances of any kind as beneath a true minister's dignity. They have forgotten that Jesus once "stood over against the treasury," that He immediately honored that man with a visit who told Him that he gave the half of his goods to feed the poor. The Church has its rich men. They are numerous, and would be more generous in their support of missions if they had the inspiration of a missionary pastorate.

They need this inspiration, for large and generous giving would enrich these givers spiritually more than they can ever enrich the Church. The missionary pastor is called of God not alone to take the collection, but to make missionaries, and to create on the earth a missionary Church. His commission reads, "Go teach all nations." If every church is not a missionary church it is because the minister has not properly used his teaching office. He may have such a church if he will patiently and persistently urge upon his people—

First, the imperative obligation of heart growth along missionary lines. Such heart growth requires wholesome food. It must feed and feast on missionary information. Every pastor can give this missionary information to his people.

Second, the cultivation of the wider vision. One must fall in love with the world to be possessed with the missionary spirit. Christ's dream was of universal empire, and should our vision be less extended?

And, further, the pastor will urge upon his people acquaintance with the great missionaries of the Cross. He will illustrate his sermons with incidents from the lives of Duff and Paton and Judson and Taylor and Livingstone and Morrison. He will make these names household names with his people. He will burn into their consciousness the story of their heroism and their achievements, until his people will catch the contagion of these lofty spirits and be filled with their enthusiasm for the world's redemption.

Oh, for a missionary pastorate worthy to wear the mantle of its missionary Lord—a pastorate which shall create throughout the earth a missionary Church, and fire it with a deathless purpose to bring the world to Christ!

Industrial Missionaries

Bishop Ingham, in a recent paper, vigorously advocates this form of missionary work. He defines his own terms, however. He does not mean by industrial missions the establishment of big mission trading factories, like some on the gold coast, which are open to the charge of secularism and unspirituality. He asks that men and women go out, qualified and enabled to show in practical ways how the faith they preach should operate, so that converts may learn to do their duty in that state of life unto which God pleases to call them. He thinks that even the most theological teachers may be practically equipped like Paul.

In West Central Africa he finds great need of such missions. There is a condition of tyranny and bondage which can not longer find markets in other lands. The success of the evangelist and teacher is his greatest difficulty. Here are peoples who have been bullied into hard labor from time immemorial. They have counted it a virtue to hide from task-masters. To come to them with a book and a cloth is

to foster the notion that honest toil is menial and degrading, which is helped by their superstitions. Here is a country with no real industries, the people naturally distrustful and lazy. To put among such people a mission equipped with Bibles and other books, and periodical boxes of clothes from home lands, does harm. Boys and girls thus taught and clad foster a discontent with their surroundings, and try to ape foreign customs, and be "readers" and well clad. Chiefs learn to fear missions that alienate their subjects from the life of their own land. To see the Alake of Aberkuta buying plows at an agricultural show gave the Bishop much encouragement. Merchants deprecate mission work that ruins the labor market, and sensible observers think mission methods a ludicrous failure that produce a too one-sided development. Missionaries should be prepared to train converts to meet the actual needs of their communities.

The Bishop of Mombasa likewise praises the works carried on by the Basel German Mission as creating something better than mere "*née* Christians." In India industrial missions are taking a rank unknown before—both fitting converts for definite work and finding such work for them. From China comes a cry for aid in enabling converts to do carpentry or other work, so that he need not compromise himself with idolatrous customs in seeking a livelihood.

Of such missions the following are strikingly successful examples in Africa:

The Scotch Church's at Lovedale; the Universities Mission to Central Africa, the Industrial Missions in Nyassaland and Blantyre; Bishop Tugwell's Mission on the Niger; Bishop Peel in East Africa, and Bishop Ingham at Sierra Leone are all working in this direction. Many missions in India, Malaysia, and Australasia are working along similar lines.

The Boon Itt Memorial

Brown Memorial Presbyterian Church, Baltimore, and many of the other churches have been much interested in the work carried on by Mr. Boon Itt in Bangkok, Siam; but few knew personally his power and ability, or realized fully the unusual characteristics of this most remarkable young man of mixed Chinese and Siamese blood. From the field, from the board, from his fellow missionaries and fellow students, from those who knew and loved him as a boy in America, letters have come expressing not only deep personal grief, but the feeling of the almost irreparable loss to Siam. He is spoken of by Dr. Brown as "one of the most remarkable men he met in all Asia." Socially, intellectually, spiritually—by his tact, gentleness, intolerance of sin, as well as by his knowledge of the intricacies of Siamese customs and etiquette, and his ability to speak the high Siamese as well as any native—he was unique in his fitness for the work he had self-sacrificingly undertaken. Dr. Dunlap and the missionaries on the field, realizing that such a life must always live in the lives it has influenced, are most anxious that all that is possible may be done to perpetuate this influence. In referring to the field of Bangkok, Dr. Brown speaks of the need of Christian influences "for the intelligent, well-to-do classes, who are becoming eagerly interested in foreign ideas, and for the thousands of bright young men who flock into the metropolis. In the main part of the city are scores of young men and women who were educated in the mission boarding-schools. Many of them

are Christians. Properly led, they might become a power for Christ."

Among these young people Mr. Boon Itt lived in Bangkok, and for them the missionaries proposed at his death "the erection of a suitable building for the work which was on his heart when he died, as a memorial to him for the highest good of his people, . . . a building for Christian work among young people, within which there would be a library, reading-room, chapel, etc., something after the style of Y. M. C. A. rooms at home. This was also Boon Itt's plan."

Mr. Boon Itt was a dear friend and seminary mate of pastor Stone, of Baltimore, and a member of the Waterford (N. Y.) Presbyterian Church, where the editor-in-chief was for six years pastor. "The cost of maintenance after erection will come out of the general fund of the mission board."

There was a committee meeting held at Auburn in November to consult about this memorial, and we quote from their appeal:

The young men of Siam are practically without any special definite work carried on directly for them. This great need touched the heart of Boon Itt, who gave himself without reserve to the work in the city of Bangkok, but his plans were interrupted by his sudden death. The Foreign Mission Board of the Presbyterian Church, valuing him and his work, through the advice of the Rev. Dr. Eugene P. Dunlap and others, appointed a committee to raise funds for the erection of a building in the city of Bangkok suitable to the needs of a successful Christian work among the young men of that city. A committee was also appointed from among the young men of Siam. They have already made progress toward the equivalent of *ten thousand dollars*, and a proper site will be purchased and preliminary arrangements perfected. The committee on this side has been at work zealously, but has only succeeded so far in raising about five thousand dollars of the ten thousand desired. Numerous pleas and commendations have come to us through the intelligent young men of Bangkok as to the importance of this work.*

The Crescent and the Cross in India

The recent article by Mr. Fred. Austin Ogg, in the *Open Court*, on the conflict between Christianity and Mohammedanism in India, brings to our mind afresh the conditions of the mighty struggle in that land between the Crescent and the Cross. The writer counts on the ultimate triumph of Christianity, but thinks it will take centuries yet and a change of method. He says that the Moslem must be defeated on his own ground, and that the result will be an *Oriental*, not Occidental, Christianity.

Reckoning the native population at about 300,000,000, less than *one* per cent. is now Christian, while the Crescent controls twenty per cent., and its sway is increasing, and, as Mr. Ogg thinks, growing more coherent as a system, so that the followers of the False Prophet from the Nile and Niger to the Ganges may come into conscious unity of aim. Proselytism is going on rapidly, Islam's gains in India counterbalancing losses elsewhere. The causes of the present conditions and the reasons for his conclusions the writer calmly and thoughtfully presents. Those specially interested in the outlook in India would do well to examine Mr. Ogg's paper.

Donations Acknowledged

No. 305.	Ramabai	$5.00
No. 306.	Berea College	9.15
No. 307.	Ind. Evang. Mission	7.50

* The committee to receive contributions is as follows: Rev. J. F. Fitschen, Jr., chairman, Ithaca, N. Y.; Rev. John Timothy Stone, Baltimore, Maryland; Rev. William S. Carter, Rochester, N. Y.; Rev. Robert Clements, Cortland, N. Y.; Prof. Harry Lathrop Reed, Auburn, N. Y.; Miss Emily A. Darling, Auburn, N. Y.; Miss Caroline A. Bush, Troy, N. Y.; Mr. Howard Kennedy, Jr., treasurer, Bee Building, Omaha, Neb.

BOOKS FOR THE MISSIONARY LIBRARY

Missions and Modern History. By Robert E. Speer. 2 vols. 8vo, $4.00. F. H. Revell Co. 1904.

These are two unusually valuable volumes on a department of the subject of missions which has had comparatively little adequate treatment. A glance at the contents will show the scope of Mr. Speer's work. In thirteen chapters he carefully considers such topics as the Taiping rebellion and Boxer uprising in China, the Tong-Hak insurrection in Korea, the Indian mutiny, and the Armenian massacres. The more general themes are: "The Religion of the Bab," the "Going of the Spaniard," and the "Coming of the Slav," the "Reform Movements in Hinduism," the "Transformation of Japan," the "Development of Africa," and the "Emancipation of Latin America." There is no large part of the world, and scarcely any important phase of its political and religious life, which does not receive consideration, and the discussions are scholarly, painstaking, accurate, and original. Mr. Speer regards the Taiping rebellion as one of the greatest events of history, and as having promised at one time to be the means of China's evangelization. He, with not a few others, thinks that the interference of other nations, and particularly the British in the person of General Gordon, prevented what would have been a great step toward China's Christianization. This will give some idea of the virile manner in which Mr. Speer handles his topics.

In the last chapter on missions and the world movement he sums up the substance of both volumes, and gives us some of his conclusions as to

1. The Immobility of Oriental Civilization.

2. The Responsibility and Duty of the Civilized and Christian Peoples of the West.

3. The True Character, Policy, and Need of Christian Missions.

4. The Relation of Christianity to Civilization as Indispensable to its Purity and Permanence.

5. The Unfair Charges Made against Missions and Missionaries.

6. The Final Issue of the Missionary Movement.

Mr. Speer regards a Christian civilization as a trust received from God by favored peoples, and to be held in the spirit of stewardship. His book illumines whatever it touches, and leaves very little of his subject untouched. The Presbyterian Church is to be congratulated on having such a man for one of its mission secretaries. We commend this book for a wide reading.

Problems of the Present South. By Edgar Gardner Murphy. 12mo, 288 pp. $1.50, *net*. Macmillan Co., N. Y. 1904.

This discussion of the industrial, educational, and political problems of the South is a valuable contribution to the literature of an important subject. The author does not pretend to present a dogmatic solution of the problems with which his book deals; but realizing that the questions, especially bearing on Southern life, are subject to approximate adjustments, he gives a calm and intelligent discussion of what he terms "The Old in the New," "The Schools of the People," "A Constructive Statesmanship," "The Industrial Revival and Child Labor," "The South and the Negro," "A Narrative of Cooperation and Culture and Democracy." While the work touches upon other matters of interest to the South and nation, it is largely a treatment of "Our Brother in Black." In recognizing the obligation to the

negro, Mr. Murphy agrees with Dr. J. L. M. Curry in the statement that "unless the white people, the superior, the cultivated race, lift up the lower, both will be inevitably dragged down"; and he forcefully urges the importance of keeping in mind the double fact of the negro's need and promise. This, the author maintains, is readily realized by the intelligent citizens of the Southern States, but urges that the nation must be considerate of the South and the South must be patient with herself. It is declared that the white man, North as well as South, feels that the social barrier should remain; and so long as it remains it shuts out not only the negro from the white man, but the white man from the negro. The question is asked, What is the social status of the negro family whose home is in Boston, or Philadelphia, or New York? Is it essentially different from its status at the South?

Among the races of the world the negro must claim its own name and its own life, and this, it is held, is the only real, the only permanent, security of race integrity for the negro. Its assumption is not degradation, but opportunity. Mr. Murphy contends that the best Southern people not only do not hate the negro, but come nearer to having affection for him than any other people, and are in a far better position to appreciate and intelligently act upon the grave questions involved than are those who live at a distance from the field of action. The educated opinion of the South "has no war with the progress of the negro," and is willing that he, within his own social world, shall make the most of himself. To this end, the South stands ready to give a helping hand to the extent of her ability. This responsibility rests upon the few; for in the Southern States there are 210 counties in which 20 per cent. of the white men of voting age can not read and write, and the educated and cultivated white citizens owe a debt to their white as well as to their black brethren who are illiterate. The author thinks that the problem before him is illumined by recent events, and the negro promise is illustrated somewhat in the fact that the illiteracy of the negro males of voting age has been reduced in the Southern States from 88 per cent. in 1870 to 52 per cent. in 1900, and since the opening of the century most gratifying educational results have been attained. One of the most suggestive and encouraging chapters in Mr. Murphy's book is entitled "A Narrative of Cooperation," and here he sets forth the excellent service rendered by the Southern Education Board and the General Education Board. Through these agencies there is being brought about a better understanding between the North and South, and intelligent men in both sections of the country are striving to do away with mutual ignorance, which is often the basis of mutual suspicion.

THE PENETRATION OF ARABIA: A Record of the Development of Western Knowledge Concerning the Arabian Peninsula. By David George Hogarth, M.A., F.R.G.S., F.S.A. Illustrated. London, 1904. Price, 7*s.* 6*d.*

No other country has so large an area still unexplored as has Arabia. All who are interested in this dark land will welcome the sumptuous volume on the rediscovery and exploration of inland Arabia. The author is not among those who have penetrated the Arabian peninsula, but his qualifications for writing the book are sympathy with the subject and wide reading. The result is a most fascinating, accurate, and lively description of the romantic discovery of the neglected peninsula—a book that will bring Arabia closer to all who read it. Fifty-three photographic illus-

trations and rare maps illuminate the text.

The first part of the book treats, in 7 chapters, of the pioneers—Niebuhr, Ali Bey, Seetzen, Burckhardt, Sadlier, Arnaud, Wellsted, Von Wrede, Wallin. The second and larger part tells of their successors, who are better known, but did not endure more for the cause of science—Burton, Halevy, Hurgronje, Glaser, Hirsch, Bent, Palgrave, Pelly, the Blunts, Huber, Euting, Nolde, and the prince of them all—Doughty. The last chapter is about unknown Arabia.

The book has two important lessons for the missionary. First, he must contemplate the price that science paid to penetrate the peninsula, and it should move him to a godly envy to endure like crosses for a higher service. Niebuhr *alone* of all his party returned to tell of Yemen; the rest died of fever and exposure. Huber was murdered by Bedouins and his journal published after his death. Seetzen was murdered near Taiz and Manzoni shot with his own rifle by a treacherous companion. Bent died from the effects of the Handramaut climate, and Von Wrede, after suffering everything to reach the Ahkaf, returned to Europe to be scoffed at and his story labeled a romance! Doughty was turned out of Nejd sick and penniless to trudge on foot with a caravan and to be betrayed near Mecca, escaping by the skin of his teeth.

Secondly, there is much to learn from these heroes of geography, altho none of them penetrated Arabia in the spirit of Livingstone. A keen discernment of the Arab's character, a fluent, accurate knowledge of his speech, a lively interest in his desert joys, a heart of sympathy, and a dogged, undaunted perserverance—such were the stepping-stones to success in the penetration of Arabia for the tropies of geography. To read a book like this is a challenge to faith as well as a rebuke for neglect and apathy and love of ease. Arabia must be *evangelized*; not only penetrated by the traveler, but occupied by the missionary. God's providence is even now opening the way.

King Leopold's Rule in Africa. By E. D. Morel. Illustrated. 8vo, 466 pp. $3.75. Funk & Wagnalls Co., New York. 1904.

Mr. Morel's indictment of King Leopold's government of the Kongo natives seems to us unanswered and unanswerable. The condition of things in the "Independent State," as described by missionaries, travelers, statesmen, government officials, soldiers, and natives, is such as to call for interference from civilized governments. The witnesses are of unimpeachable integrity, and have no unworthy motive in testifying to the dark deeds that are committed in Leopold's name. It seems undeniable that the government is conducted for revenue only, and that the natives are treated in a way that would call for remonstrance, even if they were only animals without souls. Of course, many of the accusations are denied by Leopold and his friends and employees—some of whom are in America—but they offer contradiction without disproof. The king has prejudiced his case by refusing to permit an international court of inquiry.

Mr. Morel, after taking up briefly the historical facts in regard to the Kongo State, shows the present conditions, quoting largely from consular reports, from missionaries, merchants, and others. He shows clearly that the present system of government is exterminating the natives with cruelty and oppression, and is impoverishing the country by bleeding it to death. In spite of some material improvements made in the way of railroads,

etc., Leopold's rule is for the natives the darkest of dark ages. They are not educated or encouraged by the State, and the only help they receive is from the missionories,

The illustrations of Mr. Morel's book tell of a "reign of terror," and the facts presented—many of which are familiar to our readers (see August REVIEW)—rouse us to indignation. If the people of America and England read this volume they will demand that these abuses cease.

STORY OF THE BIBLE SOCIETY. By W. Canton. Illustrated. 362 pp. 6s. John Murray, London; E. P. Dutton, New York. 1904.

This book is to be esteemed a popular edition of the four-volume edition of the history of the British and Foreign Bible Society, whose centenary was celebrated last year, and for the average reader is sufficiently copious. In a most interesting way it tells of the numerous obstacles met with in early years, of the rapid increase of income and auxiliaries in Great Britain and upon the Continent, as well as of the hundreds of translations of the Scriptures made, printed, and circulated by colporteurs and Bible-women to the very ends of the earth. Not a few of the facts narrated are stranger than fiction.

LITTLE HANDS AND GOD'S BOOK. By William Canton. Illustrated. 16mo, 123 pp. 1s. Bible Society, London. 1904.

This brief illustrated sketch of the British and Foreign Bible Society contains many valuable facts and well-told incidents connected with the history and work of the society.

THE LIFE OF E. J. PECK AMONG THE ESKIMOS. By Arthur Lewis. Illustrated. 8vo, 349 pp. $1.50. A. C. Armstrong & Sons, New York. 1904.

Mr. Peck, whose work on Blacklead Island was described in the REVIEW for July, 1903, is one of the pioneer missionary heroes of the North. His experiences in the Arctic regions have been unique, and his self-sacrifice is noble and inspiring. So shut off is he from friends at home that, altho his little daughter died in August, 1903, he did not learn of his loss until over a year later.

Mr. Peck's diaries and correspondence have furnished the material for this narrative of difficult service faithfully rendered, hardships cheerfully borne, and difficulties patiently overcome. He describes minutely the Eskimos and their habits, their homes and their characteristics. He tells of long journeys over Arctic snows, of winter nights in comparative solitude, of the church eaten by ravenous dogs, of the joy of receiving the first converts, and of many other unique experiences. It is a volume worth reading.

AMONG THE INDIANS OF THE PARAGUAYAN CHACO. By W. Barbrooke Grubb. Edited by Gertrude Wilson. Map and illustrations. 8vo, 176 pp. 3s. South American Missionary Society, London. 1904.

In this story of missionary work in South America, Mr. Grubb and his associates in the Chaco Mission tell an interesting tale of the Indians and their fifteen years of work in northwestern Paraguay. The account is clearly and geographically written. The literary quality is not high, and parts of the story somewhat too detailed, but the information is accurate and the experiences interesting. The Indians were persuaded to believe that Mr. Grubb came from the north, as he said, only when they saw his compass—"the little devil" whose hand only could be seen, but always pointing to the home land. These Chaco Indians, tho nominally Roman Catholics, are ignorant and weak, and Mr. Grubb has suffered persecution, including an attempted murder. In place of medicines and proper care of the sick, they invoke the Virgin and the saints, or use charms. Instead of righteousness, they depend

on masses, penance, and worship of relics. Some interesting chapters are devoted to Indian superstitions and customs. The work is encouraging, but much remains to be done.

AMONG THE BURMANS. By H. P. Cochrane. Illustrated. 12mo, 281 pp. $1.25, *net*. Fleming H. Revell Co. 1904.

This is a vivid account of 15 years of missionary work among the Burmans. The author has the faculty of telling what Christians at home want to know about what he has seen and done. His impressions and experiences are entertainingly told, and the story of the work is worth telling. Mr. Cochrane gives some excellent stories of native Christian heroes and heroines, which are well worth repeating in sermons and missionary meetings at home. This stands foremost among the recent missionary books on Burma.

INTOXICANTS AND OPIUM IN ALL LANDS AND TIMES. By Dr. and Mrs. W. F. Crafts and Misses Leitch. 12mo, 288 pp. Illustrated. Cloth, 75 cents; paper, 35 cents. International Reform Bureau, Washington, D.C. Sixth edition, revised. 1904.

The opium curse can not be realized by those who have not seen its effects. The curse of strong drink may be more widespread, but it is not as destroying to soul and body as is opium. The International Reform Bureau are doing excellent work in fighting this traffic, especially as it affects primitive peoples. This revised edition of their volume is full of facts and testimonies, which make an unanswerable case for all who hold the interests of men higher than those of Mammon,

TAMATE: The Life Story of James Chalmers. By Richard Lovett. Illustrated. 12mo, 320 pp. $1.25, *net*. Fleming H. Revell Co. 1904.

We have already commended the autobiography of this great missionary. This smaller volume for young people surpasses Robinson Crusoe in its interest. Tamate was a favorite with the boys, and his adventures will never cease to thrill and inspire them. Chalmers was a hero, every inch of him, among his boyhood friends, with the pirates of the South Seas, the savages of New Guinea, and the men of letters like Robert Louis Stevenson. His life is full of adventure and of noble deeds. No book-shelf to which boys have access will hold this volume long in idleness.

MISSION STUDIES FOR THE SUNDAY-SCHOOL. First Series. By George H. Trull. 12mo, 64 pp. 15c. Foreign Missions Library, New York. 1904.

This is a missionary text-book for Sunday-schools. The studies include "The Mountaineers of the South," "Foreigners in the United States," "William Carey," "David Livingstone," "John G. Paton," and "John Kennith McKenzie." They are brief, interesting, and suggestive. Each chapter is followed by a series of questions and a list of good books on the subject. They form the basis of a fascinating series of studies, and would be useful for brief talks to young people on missions.

LETTERS FROM A CHINESE OFFICIAL. 16mo, 75 pp. 50c. McClure, Phillips & Co, New York. 1903.

We criticize elsewhere the eulogy by this so-called "Chinese official" of the "Flowery Kingdom." The writer has donned a queue and gown to hit at some American institutions and failings. The unjust comparisons should not blind us to our faults or the need to remedy them.

THE PROSPECTOR. By Ralph Connor 12mo, 401 pp. $1.50. Fleming H. Revell Co. 1904.

Ralph Connor knows how to tell a good tale, and one that stirs noble ambitions and purposes. His heroes are fine specimens of Christian manhood, his dramatic and tragic scenes are vivid but not overdrawn, and even his love stories have elements of strength. This story is much like his other books, and will find a wide circle of friends.

DOCTOR LUKE OF THE LABRADOR. By Norman Duncan. 12mo, 327 pp. $1.50. Fleming H. Revell Co. 1904.

This novel has a mission in describing in choice diction, and with many artistic touches full of humor and pathos, the forlorn condition of the fisher folk of the barren land of The Labrador. Those who know of Dr. Grenfell's work among them will be especially interested in these scenes with which he has made them familiar. The author is not as successful with a novel as with magazine articles.

A MANUAL FOR STEWARDS. Paper. 12mo, 150 pp. 1*s* Church Missionary Society, London. 1904.

This is an exceedingly useful volume of hints for the successful collection and conduct of missionary exhibits. Various "courts" are described, with their contents, with advice for stewards and exhibitors. It gives much information about heathen lands and peoples, and is a valuable handbook for missionary societies.

CHINA'S PAST AND FUTURE, AND BRITAIN'S SIN AND FOLLY. By Chester Holcombe and B. Broomhall. Paper. 8vo. Illustrated. 320 pp. 1*s*., *net*. Morgan & Scott, London. 1904.

Mr. Holcombe, who was for many years connected with the United States legation at Peking, gives here some illuminating chapters on a reprint of China's internal conditions and international relations. He is a friend of Christian missions and of the Chinese, and therefore an enemy to British opium and foreign greed in every form.

THINGS AS THEY ARE. By Amy Carmichael Wilson Cheaper edition. Illustrated. 8vo. Cloth, 2*s* 6*d*., *net;* paper, 1*s*. 6*d*., *net*. Morgan & Scott, London. 1904.

We welcome this cheaper edition of what we consider one of the greatest books ever written on India. It shows the dark side of Hindu life, but only to awaken a desire to make it bright. The reading of this book makes us appreciate the blessings of Christianity, and has already stimulated many missionary fires.

MOHONK CONFERENCE REPORT. 1904.

These papers and address given at the Indian Conferenceare by experts, and should be widely read and quoted.

Missionary Campaign Libraries

The Young People's Missionary Movement, 156 Fifth Avenue, New York, is to be congratulated on the noble work which is being accomplished through its agency. The training of leaders, the institution of study classes, and the circulating of missionary libraries, are the means used, and the results are already seen and are growing. Two "campaign libraries" have already been issued, consisting of 20 volumes each, and sold at $10.00, or less than half their list price. An excellent library of nine books on Japan is also published at $5.00 per set. Those wishing to secure such books for public or private libraries can not do better than write to the secretary, C. V. Vickrey, 156 Fifth Avenue, New York.

NEW BOOKS

HEROES OF THE CROSS IN AMERICA. By Don O. Shelton. 12mo, 304 pp. Cloth, 50c.; paper, 35c. Young People's Missionary Movement, New York. 1904.

MISSION STUDIES FOR THE SUNDAY-SCHOOL. First Series. By George H. Trull. 12mo, 64 pp. 15c. Foreign Missions Library, New York. 1904.

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GENERAL MISSIONARY INTELLIGENCE

AMERICA

India Bringing Wisdom to America! The somewhat remarkable announcement is made that the theological seminaries of Hartford and Princeton have invited Professor Samuel Satthianadhan, G. A., LL. D., to deliver a course of five lectures on "Indian Philosophic Systems as Related to Christianity," and also that the next course of lectures on "Comparative Religion," instituted on the Barrows-Haskell foundation in connection with the University of Chicago, will probably be delivered by the Hon. Kal. Charan Banerji, of Calcutta. These men are the products of Christian colleges, and are powerful factors in the intellectual and moral life of India. So that it is to come to pass that we shall see "a Hindu Christian lecturing to his American fellow religionists on the philosophy of Hindu; and another Hindu Christian lecturing to his Asiatic fellow countrymen (for the Barrows lectureship embraces Japan also) on the preeminence of Christianity as a social, moral, and spiritual force."

Day of Prayer for Students The General Committee of the World's Student Christian Federation have appointed February 12, 1905, as the Universal Day of Prayer for Students. For nearly 10 years the second Sunday of February has been observed in this way by all the national and international Christian student movements of Europe, America, Australasia, Asia, and Africa. These movements now embrace over 1,700 separate Christian student societies with a total membership of 100,000 students and professors. Friends are asked to pray especially for the student meetings to be conducted in Oxford and Cambridge in February, for the student conference to be held in Germany in April, and for that in Holland in May, and for the work among students in all lands.

Federation of Presbyterian and Reformed Churches On November 29 and 30, and December 1, 1904, there assembled in the First United Presbyterian Church at Pittsburg, Pa., the committees of seven Presbyterian and Reformed Churches of the U. S. A. for the purpose of considering the subject of the closer relations of these Churches. Dr. William H. Roberts was requested to publish the plan of federation submitted for consideration.

The Churches represented were the following:

1. Reformed Presbyterian Church, General Synod.
2. Reformed Church in America.
3. Presbyterian Church in the U. S. A.
4. Presbyterian Church in the U. S. (South).
5. United Presbyterian Church.
6. Cumberland Presbyterian Church.
7. Reformed Church in the U. S.

The Plan of Federation specifies:

(1) That every Church entering into this Federation retains its distinct individuality in creed, government, and worship.

(2) For work that can be better done in union than separately an Ecclesiastical Council is established, known as "The Federal Council of the Reformed Churches in the United States of America holding the Presbyterian System."

(3) The Federal Council shall consist of at least four representatives from each of the Churches, for each 100,000 communicants or fraction thereof up to 300,000, and then 4

for each additional 200,000 communicants or fraction.

(4) The Federal Council shall promote the cooperation of the Federated Churches in their foreign missionary work, and also in their general work in the United States of America, in connection with home missions, work among the colored people, church erection, Sabbath-schools, publication and education, and may initiate movements having this cooperation in view, subject to the approval of the Churches concerned.

(5) The Federal Council shall have power to deal with differences which may arise between the Federated Churches, in regard to matters within the jurisdiction of the Council, which the constituted agencies of the Churches concerned have been unable to settle.

How the "Army" Seeks the Lost The Salvation Army in Chicago is organizing a novel method to care for the victims of strong drink who fall upon the streets of the city at night. Equipped with stretchers, the squads of officers constituting the "drunkards' rescuers" will make the rounds of the squalid districts at night, pick up those who appear to be completely overcome with liquor, and carry them to one of the 7 hotels maintained by the Army in Chicago, and in which more than 250,000 guests were accommodated last year.

An Educational Secretary for Episcopal Missions A new departure was made when the Board of Missions of the Protestant Episcopal Church on December 13 elected the Rev. Everett P. Smith, of Pocatello, Idaho, as Educational Secretary. This action is another evidence of the progressive spirit of the present board. During the last five years, under the leadership of the present staff of secretaries, much educational work of a general character has been done. Experience has shown that an increasing number of people within the Church are willing to give some time each year to the careful study of missions, if their work can be properly planned and directed. It is believed that the result will abundantly justify the wisdom and far-sightedness of the Board of Missions in adopting this policy of more careful and systematic educational work. — *The Churchman.*

A New York Idol Factory The *New York Herald* of December 11th, contains an illustrated article on an idol factory in East 96th Street, where all the skill of designer, molder, and metal worker unite to copy and reduplicate the idols of India, China, and Japan, and to invent idols of visage terrifying enough to satisfy the African taste. The largest part of the output of this factory is said to go to India, there to be devoutly worshiped. The average shipment of idols to various countries is from 300 to 900 per month. The justification for such a factory is that somebody must make idols for idolaters, and that this is an age of commercialism rather than of idealism. True; and it was to one who believed in rating as highest in value the opportunities of commercialism that Jesus Christ said: "It were well for him if a millstone were hanged about his neck and he were thrown into the sea rather than that he should cause one of these little ones to stumble." †

An Injunction against Missions The missionary cause has had many obstacles to fight, but never stranger foes than those that have arisen in the congregation of "Disciples," or Christians, of Newbern, in Dyer County, Tennessee, a minority of whom, ac-

cording to the *Charlotte* (N. C.) *Observer*, are about to appeal to Chancellor Cooper of the Ninth Chancery Division, asking him to issue an injunction against the elders and a majority of their congregation, on the ground that they have departed from the faith of their Church, "in that they have participated in missionary societies, and have used an organ to aid in song and worship." It is nearly a year since they instituted this action. Later they amended their complaint and filed a supplementary bill, making the Tennessee Christian Missionary Convention a party defendant. The case was to be heard at the Chancery Court of Dyersburg early in January, and if organs and missionary societies are indeed found to be contrary to the constitution of the Disciples, it is said that the protestants intend to take steps to apply the decision to every church in the connection.—*The Churchman.*

The Callanan Legacy: A Correction In our December (1904) issue the legacy of $100,000 from Mr. Callanan, of Des Moines, was erroneously stated to have been given to Tuskegee Institute. It was in reality given to Talladega College, Alabama—the institution started by the American Missionary Association in 1867, and which is doing such excellent work for the Southern negroes.

Sixty New Methodist Missionaries Sixty new missionaries have sailed to foreign mission fields since the meeting of the General Missionary Committee was held in Omaha last year. Of these 29 were men; 28 were wives, and 3 were single women; 29 were college graduates, 23 of these being from Methodist colleges; 6 were theological graduates, 1 a graduate nurse. Forty of the 60, or two out of three, were from Methodist Episcopal educational institutions. The colleges furnishing more than 2 missionaries each were Wesleyan University, Ohio Wesleyan University, and Northwestern University. The States furnishing the most were as follows: Pennsylvania, 10; Ohio, 9; New York, 6; Indiana, 6; Iowa, 5; Kansas, 5; California, 5; Illinois, 4. The new missionaries who went to the field during the previous year numbered 51.

Work for Italian Immigrants While it is true that floods and floods of "undesirable" foreigners are pouring upon our shores, the Italians prominent among them, we must not forget how rapidly they are also being transformed into good Americans. Take this illustration: December 6th an ecclesiastical council recognized the Italian Congregational Church of Waterbury, Conn., and in the evening, before a large audience of Italians, public exercises of recognition were held.

This Italian mission was begun last February as a union effort, under the care of Mr. Vincenzo Esperti, of the Bible Society. It was taken in charge by the Missionary Society, with Mr. Codella as missionary, at the beginning of March. His success has been remarkable, and the class of Italians who are interested in this work is much more hopeful than those ordinarily met with in New England. Seventy-five names are enrolled as charter members of the church. This makes the fifth Congregational Italian church in Connecticut, and at least 15 points in Connecticut are reached with Gospel influences, beside what is being done by other denominations.

Great Gathering of Christian Sioux The *Spirit of Missions* for January has a stirring account of a recent gathering of Indians in Dakota for

a week of worship. The writer says:

Climbing a hill, we looked down 100 feet into a natural amphitheater, in which were 525 tents, making a circle three miles in circumference. Within the circle was a great booth provided for the services should the weather prevent meeting in the open air. One end of the booth was boarded in to protect the altar and chancel. The booth was never large enough to hold the congregations which thronged the place for every service. Outside the circle were tethered the many horses of the great caravans which had brought the people and their belongings. Early in the day I made the round of the circle, looking into the various tepees of all sizes and constructions, receiving a gracious "How," the Dakota salutation, from the head of the family, a pleasant smile from the women, a startled and inquiring look from the little children, and loud barks from the innumerable dogs, with which every tepee seemed overgenerously supplied. At every service there were present a very large proportion of the 2,500 Indians, who had come distances of 65 to 300 miles to attend the convocation. It was a noble gathering—inspiring, uplifting, and encouraging. A large delegation of the Santees came a journey which took them two weeks to make; they would, of course, be the same length of time returning to their homes.

The Crisis in Indian Territory For seventy-two years the Indian tribal government has maintained strict laws against the sale of intoxicating liquors within their boundaries. Experience has shown these laws to be necessary and salutary. When, therefore, the federal government approached the Five Civilized Tribes with the proposition that they should become absorbed in the general government, the Indians made as one of the conditions the following clear stipulation: "The United States agrees to maintain strict laws in the territory of said nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality." Imagine the apprehension, therefore, of the Indians and their friends when the Hamilton bill, proposing statehood to the two territories and acted upon favorably by the lower House, and now pending action in the Senate, is found to ignore absolutely this sacred pledge of a great government to a dependent people. The Indians appeal to all friends in the Eastern States to espouse their cause and petition by personal letters each of their Senators and the Representative in Congress from their district, asking these men not to vote for any bill for statehood for Indian Territory which does not contain provision for prohibiting the sale of intoxicating liquors.

Methodist Work for the Indians There are 266,000 Indians in the United States; 21 Methodist Episcopal missionaries, and 22 local preachers are reaching about 12,000 of these. At present there are 33 Indian missions within the bounds of 13 Conferences, of which missions 17 are in Michigan, 5 in New York State, 9 on the Pacific Coast, 1 in Minnesota, and 1 in Wisconsin. Among the tribes reached are these: Ukiah, Onondaga, Oneida, Chippewa, Seneca, Tonawanda, Ottawa, Washoe, Blackfeet, St. Regis, Klamath, and Nooksack.

Good Work by a Small Presbytery The Colorado Presbytery of the Reformed Presbyterian Church has inaugurated a forward movement on its own account. Tho composed of only six congregations, and including in all about 300 members, they recently decided that they should undertake something definite for foreign missions. A home missionary, Dr. Kate McBurney, was selected as their representative, and is now in Tak Hing Chou

with her sister. More than double the amount necessary for her support has been subscribed, tho two of the six congregations were without pastors, only two are self-supporting, and two have been organized less than a year. The banner church of 94 members gave $553 to the foreign work.

T. H. ACHESON.

An Anti-Mormon Party in Utah One of the most hopeful signs of recent history in Utah is the awakening and uprising of the people themselves against the dominion of the Mormon Church. This is indicated by the formation of a new political party, called "The American Party," to be free from Mormon dominion. This party has two planks: "Freedom from Church domination in politics, and the wrestling of the public schools from Mormon control." It is the spontaneous uprising of the people who have long been disgusted with Church domination in everything it could lay its hands on.

Cooperation in South America The South American Missionary Convention, held in London on November 15th and 16th, had for its chief subject of discussion whether anything could be done to promote more unity of action, more cooperation between those working for the extension of the Redeemer's Kingdom in South America. Amalgamation and federation between the societies were little more than mentioned, but an idea that found some favor was the formation of a committee of representatives from the societies and bands of workers, to prevent overlapping and needless intrusion, and to map out the fields of work to better advantage. A strong desire was expressed that more evangelistic efforts should be made among the many tribes of heathen Indians scattered over the face of the continent.

Methodist Work for Japanese in America The Japanese population of the United States is rapidly increasing, so that there are many more than the 80,000 who were tabulated in the census of 1900. Methodist Episcopal work has grown to such an extent that it has been necessary to organize the Pacific Japanese Mission Conference, of two districts—one covering the work in Hawaii and one the work on the Pacific Coast. There are 14 stations, with 18 missionaries, 6 local preachers, and a membership of 1,100. Included in the work at Hawaii is a mission recently begun to Korean immigrants.

EUROPE

The C. M. S. as a Minister to Men's Bodies The medical missions of the Church Missionary Society rank high among the most prominent and the best, being found at no less than 62 points in 20 countries or regions of Asia and Africa (of course, largely in India and China, where the bulk of humanity is massed). The number of physicians employed is 77, and of nurses is 39. In the 62 hospitals or dispensaries 1,995 beds are found, and 17,692 sick and suffering ones were cared for last year as in-patients, while visits were made to 848,578 out-patients. *Mercy and Truth*, which represents this Christlike work, has no equal among medical magazines.

The London University Missionary Caravan A novel and useful experiment was tried last summer by members of the London branch of the British College Christian Union. They formed a missionary caravan to travel among country churches and present the mission-

ary cause in the more out-of-the-way towns which delegations from missionary societies fail to reach.

The tour was arranged to work in country districts of Kent, Sussex, and Surrey. Several days were spent in each town, and every evening meetings were held, and a large amount of literature was sold or given away. The audiences varied in size from 10 to 500, but their interest was unfailing. It was pioneer work, and there were financial problems which sometimes threatened to stop the mission, but much good was accomplished and invaluable lessons were learned. Some audiences listened as if they had never before heard of India, or China, or Africa, still less of the millions who perish without a knowledge of the Christ who died to save them.*

T. H. ROBINSON.

Moving Pictures for Missionary Meetings Lantern slides have done much to educate both adults and children in missionary matters; they have illustrated the customs of heathen lands, and they have shown us the missionary at work. But the animated picture is a great advance on the stationary scene. The Church Missionary Society is now using the cinematograph to give a much more realistic idea of what is going on abroad. For instance, what could be more fascinating than to witness the moving throng of out-patients ascending the hill to Dr. Neve's dispensary at Srinagar Hospital; or the merry rush of girls from a city mission school at the close of lessons; or Mr. Tyndale-Biscoe's boys at dumb-bell drill, or in a boat-race on the River Jhelum, nearing the winning-post, at which stands the Maharajah an interested spectator? Will not an animated picture of the surging throng at the Diwali Market, with open-air preaching being carried on before their eyes, bring home to the audience, as no speaker or artist can, things as they really are? We believe that God will graciously use these pictures—the generous gift of an anonymous friend—to emphasize the call for service and substance. —*C. M. Gleaner.*

Hope for the United Free Church This cheering statement appears in the *British Weekly;* "It is authoritatively announced that the government will appoint a Royal Commission to deal with the Scottish Church crisis. Meanwhile, Sir John Cheyne, K.C., has been appointed to make a temporary arrangement which will settle all disputes, and the observance of which will be binding on both churches till the Royal Commission report has been framed and Parliamentary action taken thereon."

This Commission has already been appointed.

Teaching Through the Postal Card The Leipsic Missionary Society displays both good sense and enterprise by preparing and publishing two series of beautiful postal cards, each containing twelve, with a colored picture on the back, relating to something connected with missions either in India or South Africa, like human figures, buildings, or bits of scenery. A large amount of instruction is thus imparted through the eye, and the various conditions of missionary life are depicted in a way not to be forgotten. The MISSIONARY REVIEW also supplies Missionary Picture Postals at a very low figure.

* This excellent work is entirely undenominational. Contributions may be sent to E. W. Squire, St. Mary's Hospital, Paddington, W., or T. H. Robinson, B.A., Regent's Park College, N. W., in order that the work next year may be carried on with even greater efficiency.

Work among Armenians in Bulgaria After the Armenian massacres in 1895–96 many Armenians took refuge in Bulgaria, which has now an Armenian population of not less than 20,000. Seven men have devoted themselves to the evangelization of these people. One of them, Pastor Avetanarian, is a converted Mohammedan. These 7 Christian workers held their first conference in Sofia last summer, and among other important decisions reached were the following:

1. When means can be secured a Christian worker should be stationed in every town in Bulgaria and Rumania where there are Armenians and Mohammedans.
2. In every city where there are Armenians or Turks of the Protestant faith, a Protestant school should be opened.
3. The grade of the school in Philippopolis should be raised to afford a higher education for Armenian youth.

One of these pastors has already settled in Sofia, where there is a goodly Armenian community.

M. N. POPOFF.

ASIA

Conditions in Armenia It is difficult to obtain reliable information as to the extent of the troubles in Eastern Turkey, but Consul Norton, of Harpoot, has visited several districts, including Sassoun, Moush, Bitlis, and Van, and gives a sad story of the poverty of the people and the slaughter of great numbers of villagers in the mountains about Sassoun. Many Armenian revolutionists from across the Russian border, with a number of natives of the district, have sought to incite insurrection, and the Turkish authorities determined to wipe out these offenders. The result has been, according to Dr. Norton's estimate, that 5,000 persons have met their death in the Sassoun district. Many of these died by their own hand, and some by starvation and exposure. The situation both at Bitlis and Van is deemed critical, not so much for our missionaries as for the people in the outlying villages. The revolutionists are as much dreaded by the better class of Armenians as they are by the Turks. Help is needed by these people in all these districts, that they may have food and clothing during the winter.—*The Missionary Herald.*

A Polyglot Day-school in Syria Rev. George C. Doolittle, of the Presbyterian mission, writes thus to one of the home papers of the Babel in which he finds himself:

Among the effects of emigration upon the people of Syria may be noted the acquisition of various languages. In the examination of the boys' day-school at Muallekeh to-day I might have used 6 different languages to suit the knowledge of the various pupils—French, Italian, Greek, Turkish, Arabic, and English. Two of the boys were born in Wisconsin, and understand English better than Arabic. Others spent their early years in Tennessee, while a third family has recently returned from Australia. Two other boys were born in Smyrna. Their father is Italian and their mother of English extraction. They speak French, Italian, and Greek fluently, and are rapidly picking up the Arabic.

Work among Jews in Palestine and Syria According to the English Jewish Year-book, 1904, 78,000 Jews live in Palestine in a total population of 650,000, or 12 per cent. Jerusalem contains 41,000 Jews (68⅓ per cent.); Safed, 13,000 (52 per cent.); Jaffa, 10,000 (25 per cent.); and Haifa, 1,800 (nearly 14 per cent.). All missionary societies engaged in work in Palestine and Syria pay some attention to the Jews, and all of them report some success. For instance, the British Syrian Mis-

sion (Mrs. Bowen-Thompson) reports in 1904 an average of 20 Jewish women in the Jewish Class at Beirut, and 11 Jewish scholars in other schools, while the Syrian Protestant College at Beirut has an enrolment of 70 Jews (10 per cent. of total attendance).

The work of the Christian and Missionary Alliance (New York), which consists of general work at Jerusalem and Hebron, and of a school for girls at Jaffa, is not distinctively Jewish, tho it is the intention of the Alliance to become very active in the Jewish field.

The London Jews Society commenced work in Palestine in 1820, and has to-day well-organized and well-equipped stations at Jerusalem, Jaffa, Safed, and Damascus. The United Free Church of Scotland employs 28 Christian agents at Tiberias, Safed, and Hebron, and reports 477 Jewish children enrolled during the year in the 4 schools at Tiberias and Safed. The Church of Scotland occupies Beirut and reports 94 Jewish boys (out of an enrolment of 274), and 117 Jewish girls (out of an enrolment of 135) in attendance. The work here suffered severely through the death of the head-master of Boys' School, Mr. Staiger, who in 1862 began work among the Jews in Abyssinia, and was one of the missionaries delivered from long bondage by Lord Napier. The Presbyterian Church of England has a flourishing work among the 15,000 Jews at Aleppo, while the Presbyterian Church of Ireland has a well-established work at Damascus, which, however, just now is crippled on account of lack of ordained laborers. The Jerusalem and the East Mission Fund has three stations—namely, Jerusalem, Beirut, and Haifa. D. C. Joseph, who four years ago surrendered his mission at Haifa to the London Jews Society, has returned to Palestine, and opened, under the name of the Gospel Mission to the Jews, work in Jerusalem and Haifa. He is connected with Mr. Barnett, of the London Gospel Mission to the Jews, and is supported chiefly by English friends. Simon Bauer, who has been preaching Christ to the Jews in Jerusalem and Safed since 1898, is opening an industrial mission (cake-bakery) in connection with Ammiel Colonization Society of Dusseldorf. Haifa may become the center of this work. M.

Cholera and Poverty in Persia Rev. I. M. Yonan writes from Urumia:

From the reports which have come to us, it seems that this summer cholera has visited all of the big cities of Persia, and most of its towns and villages. In Sheraz, a city of about 40,000 inhabitants, it has been most awful. The number of deaths was so numerous that they could not manage to bury them. In Teheran, the capital, the death-rate went up to 800 a day, having a total of from 40,000 to 60,000 during three months' time—almost half of its inhabitants. It is reported that hundreds of houses in Teheran have been left vacant, and the government has sealed the doors until some near relative may appear to claim the property. There have been some 6,000 deaths in Kermanshah, about 4,000 in Hamadan, and so on.

It is not only cholera that has brought destruction to Persia this year, but most of the fruit crop and vineyard crop is destroyed by tree worms and heavy, untimely rains.

A Crowded Hospital in Persia Both the men's wards in the hospital at Kerman have been constantly full this year—indeed, so full that "there has often been a patient on the floor between the beds." Dr. G. E. Dodson, who is in charge, writes:

Overcrowding can not be wondered at when we try to realize that the little hospital has no other to the north, south, or east of it in Persia, the nearest being the C. M. S. hospital at Yezd, 220 miles to the

west, and a twelve days' caravan journey too. Between us and the Persian Gulf, over 200 miles distant, there is none; no hospital stands at Meshed, in Northeast Persia, to succor any who reach the sacred city ill after their long pilgrimage from any part of Persia, or more distant country, and many such there must be. To the east the nearest hospital is the C. M. S. station at Quetta, beyond the Indian border, over 700 miles distant, some 50 days' steady going for the traveler. Many, many villages, tho few large towns, lie in this radius of 200 miles around us. For the first half of the year we have had over 160 in-patients, including the women's ward with its 6 or 8 beds, which is also chronically over-full. Nearly all of these have had surgical treatment, and we find that most before they leave are not only convinced once and for all of the superiority of Western medical science, but are at least more ready to hear the reason which has brought us to Persia to treat them. —*C. M. S. Gleaner.*

Protestant Statistics for India We find that the statistics for Protestant missions in India quoted in our November number are erroneous in several respects. The figures for Anglicans, Baptists, and Congregationalists in Madras were badly mixed in the original tables. The totals for native Christians in India should read: Anglicans, 225,619; Presbyterians, 57,065; Baptists, 335,758; Methodists, 133,446; Congregationalists, 107,978; Lutherans, 108,217. Total, 825,466.

"On Good Terms With All the Gods" A member of the Society for the Propagation of the Gospel writes from Cawnpore: "In the church I witnessed an instance of that peculiar attitude of mind which enables a Hindu to entertain at the same time beliefs which, even if they are not contradictory, differ widely from each other. The church was open, and in walked a Hindu on his way home from a bathe in the Ganges, adorned with all his distinctive marks, wearing the sacred Brahminical thread and carrying in his hand a brass "lotah," full of Ganges water. He advanced to the chancel steps and there offered up his devotions. Some days afterward I again met him in the morning, "lotah" in hand, near the church, and asked him whether he ran no risk in giving so divided an attention to his own gods. With the greatest good humor he replied that it was well to be on good terms with all the gods, whether of one's own or of some other religion; after all, the displeasure of his own particular gods was of no great moment for him, for it was the same Narayan that was worshiped, whether in the Christian church or in the Hindu temple."

The Growth One Man Has Seen Dr. John McLaurin, of Coonoor, India, in a letter to the *Northwest Baptist*, of recent date, reviewing his past 35 years' experience in the Telugu Mission, says: "This scribe has seen Baptist Telugu Christians increase from 600 to 60,000 members, missionaries from 3 to 102, and stations from 3 to 53. The distance between the 2 most distant stations was at that time about 80 miles; it is now at least 600 miles along the coast of the Bay of Bengal. The station farthest from the coast was not over 10 miles then, now the farthest is at least 200 miles, and yet there is much land to be traversed."

First Convert in the Chin Hills The Chin people in Haka, Burma, are among the wildest of the mountain tribes of Burma, and they have been very difficult to reach. When the missionaries of American Baptist Missionary Union approached them, they seemed to have scarcely any idea of Deity; but now there

appears a bright light in the cloud. From Rev. E. H. East, M.D., comes the good tidings that at Koset, one of the preaching-stations, an influential chief by the name of Paung Shwin has been converted, and through his earnest preaching other souls have been brought out of darkness into the light of Life.

Is the Reform of Islam Possible? According to the *Arya Patrika* (India), which quotes from a Mohammedan source, advanced Moslems are agitating the idea of separation from their more conservative brethren. The salient points upon which the educated Mohammedans agree among themselves are :

That Islam enjoins monogamy.
That it does not enjoin *purdah*.
That it allows the taking of commercial interest.
That it forbids slavery.

There are several other points upon which they agree, but in which the majority of their coreligionists are not with them. One of these is that the Koran shall be read and prayers said in a language familiar to the worshiper, but the two great points upon which the educated or advanced Mohammedan will stand will be the observance of monogamy and the break up of *purdah*.

A Testimony from the King of Siam Siam Mission sent a letter of congratulation to his majesty, the King of Siam, on his recent birthday. The letter recounted important benefits of the king's "long and progressive reign," such as the establishment of an educational system, founding of hospitals, prison reform, public works," and expressed "gratification that it is the evident intention of your majesty's government to discourage and repress gambling throughout the state." The king returned his thanks to the mission, through the Foreign Office, saying that he has "always highly esteemed the good work which has been done in aid of progress and reforms" by the "unselfish and earnest" missionaries. — *Woman's Work.*

What Boys are Taught in China A young Chinaman has written for the *Mission Dayspring* an interesting description of the books used by schoolboys in China. He says the little fellow of five or six years has to learn, first of all, about 1,000 Chinese characters. The teacher writes each of these on a small, square, red paper. Next come a few small books, one of which is "Fidelity to Parents," and then the small student is given the books of Mencius, one of Confucius's disciples, which treat of politics.

Beyond Confucius it is difficult to go. The schoolboy sees the picture of the old philosopher on the wall of the schoolroom and bows before it until his head knocks the floor. He is taught to look backward, and to believe that all wisdom is embodied in the teachings of this man. "Confucius, Confucius, great is Confucius," is a Chinese refrain.

A Chinese Governor Asking for Bibles The Bible Society has sent a grant of 200 Wenli New Testaments to His Excellency Chou Fu, the Governor of Shantung Province, China, who rules over 39,000,000 people. This important official, who is also a scholar of high repute, has expressed a strong desire for a better understanding between the missionaries and the Chinese authorities; and among other means to this end, he requested Dr. Timothy Richard, the eminent missionary in China, to procure for him copies of the Christian Scriptures, which he might give to his subordinates in office for them to study, because he was persuaded

that if they knew more of the Christian religion the anti-Christian feeling would soon die away.

Dr. John's Golden Jubilee Dr. Griffith John, the famous Welsh missionary, has now only two or three seniors in the whole missionary body in China. Born in 1831, he went to China in 1855, so that he is now in the fiftieth year of his missionary life. His first years were spent in Shanghai, where he was the colleague of Dr. Medhurst, who was the colleague of Dr. Morrison. The opening of Hankow, Tientsin, Chefoo, and other ports in 1861, led to some of these missionaries dispersing. Dr. John, with a younger colleague, was appointed to Hankow by the London Missionary Society to commence work in that city. He is now engaged in completing a translation of the whole Bible in Wen-li and Mandarin. The opening of Hunan province to foreign residence and missionary enterprise was, humanly speaking, largely due to Dr. John's persistent effort. The London Missionary Society and the Central China Tract Society are both purposing to erect some permanent memorial in Hankow of the great services rendered by this veteran missionary.

What a Boxer Could Not Understand A Boxer came to Dr. S. S. McFarlane, of the London Missionary Society, and said:

I have been present at many an execution, and I want to ask you two questions. (1) What did the Christians mean, when kneeling, and knowing their fate was come, they said: "We are not afraid to die, because we are going home?" What home? (2) How do you account for the fact that they prayed for the very people who were going to execute them? A religion that has a grit like that must have something in it. Tell me your secret.

A Layman's Forward Movement in China Over 100 Chinese laymen from all parts of the district of Shanghai recently attended a conference at St. John's College, for the purpose of discussing various questions having to do with the welfare of the Chinese congregations and the Christian work generally. The Chinese themselves proposed the conference some months ago, on the ground that, so much good having resulted from the gathering together of the members of the district branch of the Woman's Auxiliary, it was to be expected that a similar gathering of men would have corresponding advantages. A celebration of the Holy Communion was followed by an address by Dr. Pott and the conference discussions, under the chairmanship of Archdeacon Thomson. Reports of the condition of the different congregations were made by members chosen from them. A committee of Chinese gentlemen was appointed to consider the advisability of starting some men's work in the different parishes along the line of the Brotherhood of St. Andrew. The idea seemed to meet with general acceptance.—*Spirit of Missions.*

Surrender of Port Arthur After eleven months of fighting, Japan at last captured Port Arthur on January 1, 1905. The loss of men on both sides is said to have reached over 100,000. And yet some complain of the sacrifice of life in missionary work! May the Russo-Japan War soon cease, but may the war of the Lord continue with increased vigor until the world is won for Christ.

A Missionary Building for Seoul The American Tract Society has received from Dr. Horace G. Underwood, of Korea, a report concern-

ing propositions and plans for a Tract Society building in that Korean capitol, costing $12,000. Dr. Underwood says that the proposed building is to be large enough for use by the British and Foreign and the American Bible societies, and the Christian publishing center for the whole of Korea. A fund was started a year ago by Rev. John B. Devins, D.D., of the *New York Observer*, and a total of $300 was soon received. More recently the missionaries in Seoul have raised about $3,000 for this purpose. They have asked the Secretary of the American Tract Society, Rev. George L. Shearer, D.D., to act as financial agent of the project in this country.

Japanese Presbyterians A recent issue of the *Gospel News*, a Japanese paper, gives some interesting statistics regarding the meeting on October 6th of the Synod of the Presbyterian Church in Japan. Connected with this body are 75 churches and 109 mission churches, 174 ministers and evangelists, and 7,500 communicant members. Last year there were 1,500 baptisms. Contributions to all causes amounted to over $45,000.

AFRICA

Even Moslems are Touched At Cairo the C. M. S. missionaries are experiencing many encouraging opportunities for speaking and preaching to Moslems, and even to students of the Al Azhar. The Rev. D. M. Thornton has recently addressed men from Fulah Town, Sierra Leone; Timbuctoo; Shangit, near Tirat; Yemen; Fez; and Turkey. The Bible, bought at the mission depot, is possessed by a number of students, and is even read openly by some of them within the walls of the Al Azhar itself. Mr. Thornton writes: "Praise for blessing coming, for hearts softening, for doors opening, for converts openly preaching and teaching Christ up and down the land. Let the brethren know that the time is ripe and the harvest is coming soon, so keep on believing. I find that Torrey is right. Preach for results and you get them."—*C. M. S. Intelligencer.*

How the Gospel Enters the Sudan The British government has been slow to permit anything in the nature of Christian missions in the Mohammedan Sudan. It fears a stirring up of fanaticism. But the Lord Jesus Christ does not ask even the Christian governments of the world where His Kingdom shall be established. Christians belonging to the United Presbyterian churches in Egypt are moving into the Sudan for business reasons, are taking their Christianity with them, and are now arranging to have pastors and preachers. This the British government can not refuse. So the Gospel is to be preached in the Sudan. (See article on page 85.)

Morocco Almost Untouched Sixty-nine missionaries are at present engaged in evangelizing the 60,000,000 inhabitants of Morocco. Twenty-five of these, working in 5 cities, belong to the North Africa Mission, while 44 belong to other societies or work independently.

Government Opposition in Morocco Word was received from Tangier on December 24th that the British minister has instructed the British consul and all British subjects to leave Fez. It is feared that all the other foreigners will also be told to leave. If true, this will hinder the work of the North African Mission and the Gospel Union Mission in Fez.

By the terms of the treaty between France and England, France

has been given the control of Morocco. The news comes from Paris that the policy of France will be to employ only the most beneficent means to improve Morocco and to advance and educate its people. It is declared that France expects to conquer the people by civilizing, not by killing. A teacher and physician will be sent to each Moroccan village. France plans to expend large sums of money to build hospitals, schoolhouses, bridges and roads, and will help the sultan in his efforts to rule his people well. Recent reports, however, indicate that all is not smooth sailing for French projects.

What a Card with a Text Did It is recorded with gratification by the British and Foreign Bible Society that a native trader from Timbuctu visiting Bathurst took home a card with a text written in Arabic, and on returning to Bathurst the following year purchased an Arabic Bible. So great had been the interest excited among his fellow countrymen by hearing the contents of the book that recently, on a third visit, he bought 18 copies of the Arabic Bible.

Converts on the Kongo Seven of the 11 converts recently baptized by Rev. Mr. Clark, at Ikoko, on the Kongo, were girls who had been scholars in the school there. A number of other women presented themselves for baptism, but were advised to wait a little for further instruction. It was explained to one elderly woman that she had been rejected only on account of lack of knowledge, and she was urged to come often to the station that the missionary and his wife might talk with her. She smiled and said: "Tho rejected by the church, I can still go on with Jesus."

Progress Among the Garenganze A private letter from our beloved correspondent, Fred. S. Arnot, says:

It is impossible to gather up in a few words all that God has wrought in this country since I was last here. *Then* we seemed to be picking away with wooden picks at a mass of concrete—one of the natives, since converted, said, the other day, that "then our preaching seemed like voices heard in dreams." *Now*, within a radius of, say, 15 miles of the two stations of Ochilanda and Owhalando there are over 200 professing Christians, most of them being evidently real cases, as this work is far from being popular. The Portuguese traders plot and plan to overthrow the converts, and at the present moment they have had a professing Christian put in prison on what we believe is a false charge. Then the relatives have treated some of the young converts in the most cruel way. It is beautiful, too, to see among them a natural and earnest desire to carry the Gospel to the tribes around, and this week we have called all the Christians together for a "Missionary Conference." Some of the young men have the desire to go forth on a two or three months' journey, and we hope to see the whole church united in *sending* them forth.

Progress in Ngoniland The Ngoni or Angoni tribes inhabiting the territory west of Lake Nyasa, in the British Central Africa Protectorate, used to be the terror of all surrounding regions. In 1875 the Northern Ngoni tribes especially lived by war and for war upon everybody whose property they had strength to seize. Dr. Stewart ("Dawn in the Dark Continent," p. 233) says: "On a ten days' journey down the west side of the lake in 1877 I found the people living in triple stockaded villages, and the country was a land of alarms and attacks, of perpetual terror and of miserable life." They were constantly raided by the Ngoni, with none to protect.

The ruling elements of the Ngoni tribes are of Bantu stock, hardly differing in language—or in cruelty—from the Zulus of the olden time. Then the mission of the Free Church of Scotland came to Lake Nyasa and began to try to influence these wild robbers for peace. A native preacher from Kaffraria, named William Koki, was brought to Nyasaland to help the missionaries, and he soon won great influence. Under Providence he prepared a way in the Angoni wilderness for the Gospel. Numbers of leading men among the Ngoni began to refuse to join the parties which went out by tribes to rob. Such men had learned enough to see that peace is better; before the teaching of the Gospel of Peace the Ngoni war spirit began to vanish away. The British administration found matters at this stage when it established itself in Nyasaland; in fact, the Ngoni had so far become tamed by the Gospel that in 1896 the British commissioner was able to treat with their chiefs as responsible parties, promising to recognize their authority in the tribes so long as they kept order.

The London *Times* of December 2d publishes a letter from Dr. Donald Fraser, giving a new chapter in the interesting story of the evolution of a nation from these savage tribes. On September 2, 1904, a great council of the Northern Ngoni chiefs formally made an agreement with the British commissioner for a British official to administer their country, with the aid of certain of their own chiefs as a council. The whole tribe rejoiced over the agreement, and the tremendous transformation that thirty years have wrought among those tribes received the climax of emphasis through the fact that in the midst of that great circle of thousands of Ngoni armed with spears and shields sat the British commissioner and his wife and his assistant, attended by the Scottish missionaries, but without one single armed soldier as body-guard. He could trust that host as they trusted him. Altho the majority of the tribesmen present were pagans, Christianity is the solvent which brought all together in what President Roosevelt might call a "peace of justice." †

ISLANDS OF THE SEA

New Mission Work in Hawaii In response to an appeal from the Hawaiian Evangelical Association, the Congregational Home Missionary Society has appropriated the sum of $3,000 to enable that association to maintain and enlarge the work among the English-speaking and native races of the islands. This is in the effort to conserve the fruits of the many years of work of the American Board. The American Missionary Association, in response to the appeal of the Hawaiian Evangelical Association, has made an appropriation of $6,000 to enable that association to establish and carry on work among the Asiatic races, the Chinese and Japanese, who are becoming residents of the islands.

Rapid Progress in New Guinea The Anglican Mission in New Guinea has made remarkable progress during the last five years. It has now 53 workers, 12 mission stations, 40 preaching places, 300 baptized natives, 100 communicants, and more than 1,000 scholars in its schools. As to the results, listen to the Governor of New Guinea: "A man must go with a gun in those parts of the island where there are no missions. An umbrella suffices in the districts under missionary influence."

Our Task in the Philippines The blood of all mankind flows in the Philippine Islands. There is the most interesting place on earth in which to study the mingling of races. Black, brown, red, yellow, and white are all there, pure or mixed in binary, tenary, and quaternary combinations. In the islands the United States has conquered and annexed more souls than the Western Hemisphere contained at their discovery. The following table gives their distribution:

Luzon and neighboring islands	3,600,000
Mindoro and vicinity	225,000
Visayas Archipelago	2,400,000
Mindanao	600,000
Calamianes and Palawan	72,000
Sulu Islands and Basilan	104,000
Total	7,001,000

Its total area is 300,000 square miles, and the densest population is in Mindanao, 62 to the square mile; the smallest in Palauan, 5 to the square mile; while that of Luzon is 33 to the square mile.

Then and Now in Tahiti The first mission to the South Sea Islands was the result of Captain Cook's visit. It was commenced by the London Missionary Society in 1796, when the *Duff* sailed from England with 29 missionaries for the Island of Tahiti. This mission was continued for a number of years. The dawn broke in 1811, and with the swiftness of the tropical day the sun rese and filled the whole region with a marvelous light! The first converts became pioneer missionaries. The force of their character, that martial spirit which has led them to be perpetually fighting their neighbors, was turned to good account, and the story of the heroism of those early pioneers, the native evangelists of the South Seas, is one of the most thrilling of modern missionary enterprise.

REV. R. WARDLAW THOMPSON.

Work for Jews in Australasia All the different Australasian societies for the evangelization of the Jews have now been united into one interdenominational "Australasian Mission to the Jews." The new society has its headquarters in Melbourne, and is closely connected with the Prayer Union for Israel. Its report is published in *The Friend of Israel* (Australian edition). The missionary in charge, Mr. Gewnerz, reports many opportunities for preaching the Gospel to the Jews and encouraging signs of blessings. There are, according to latest advices, 16,840, Jews in Australasia, 5,500 of whom live in Melbourne, 6,000 in Sydney, and 1,611 in New Zealand.

M.

MISCELLANEOUS

How Native Agents are Increasing Dr. Judson Smith, of the American Board, reports to what a gratifying extent the work of this society is in native hands. During the last twenty years the force of native preachers has been doubled, and this is true also of other helpers. And at the same time there has been as great gain in the quality and efficiency of the native workers. They are now almost wholly men who have been educated in the colleges of the missions. The 2,000 teachers in the schools of the missions, or in mission fields, have also received their training largely in mission colleges.

OBITUARY

J. Murray Mitchell The death of J. Murray Mitchell, LL.D., recalls his faithful service in India, and his able contributions to the literature of missions. He was born at Aberdeen, Scotland, and ordained as an Indian missionary in 1838, and became associated with Dr. John Wilson, of Bombay. He labored

in India for many years—a part of the period at Poona, but chiefly in Bombay, and at a later period he was one or two years in Calcutta. He was an able scholar, and a man of noble Christian spirit—gentle and attractive. He was beloved by his fellow missionaries and by the natives, and he brought not a few of the latter into the fold of Christ. Mrs. Mitchell, who survives him, after more than sixty years of married life, was an ardent fellow laborer, carrying on work among the girls.

In later years Dr. Mitchell took charge of the Free Church of Scotland Mission at Nice, and was greatly esteemed by the English community there, and by the French pastors and people. His volumes, entitled: "Letters to Indian Youth," "In Western India," and "Hinduism, Past and Present," have been widely used.

Annie Macpherson, of London Miss Annie Macpherson died at Howe, Brighton, England, November 27th, in her eightieth year. Her work, already set before our readers (page 169, March, 1903), ranks very high among the forms of benevolent activity. She was her father's secretary when he superintended the Ockham Industrial Schools; after his death for seven years at work among the men employed in the digging of coprolites in a Cambridgeshire village, distributing tracts, reading to them at mealtimes, then conducting an evening school and mission hall. The life of Müller led to new ventures of faith and prayer, and the influence of Mrs. Pennyfather, of Mildmay Park, Lady Rowley, then at work among the London poor, and Miss Clara Lowe, who drew out her heart to the match-box makers, fed the fire already kindled in her heart, until her great aim was to give herself to care for the suffering children of London, and live among them. In 1866, at 40 years of age, returning from a visit to America, the thought of Canada as a home for the little English waifs, began to take shape, and led to a scheme of emigration. She crossed the ocean more than a score of times to plant these orphans in Christian homes, and many whom she thus placed have become good citizens, and some of them influential and even prominent as such, in the home of their adoption. Her funeral drew together a host of friends, for few women had, or deserved to have, more warm and enthusiastic admirers. A. T. P.

Frances H. Willard, of Alaska The passing away, at the Presbyterian Hospital in Sitka, of this beloved native Alaskan missionary marks the close of a remarkable life. Frances H. Willard, gifted, cultured, consecrated, was easily the foremost woman of her race. Rescued from heathenism by the first missionary sent to Alaska, who sheltered the little ten-year-old girl in the Presbyterian Missionary Home at Fort Wrangel; coming East a few years later for four years of study and preparation in a private school in Elizabeth, New Jersey, winning many friends by her brightness and intelligence, and proving herself the equal in attainments of her fellow pupils from more favored homes; returning to "her people," as she loved to call those of her race; taking up the work of interpreter, teacher, missionary; purified as by fire; patient in suffering and triumphant in death, Frances H. Willard has left behind her an example that will be to Alaskans and to all who knew her a stimulus and a blessing.—*Home Mission Monthly.*

I-7 v.28
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